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SEPTEMBER, 1864.

November 1864
Parthenia Report of Christian
by G. C. Ghosh.

I.—*Extracts from the Twenty-fourth Report of the Basel Evangelical Mission in South-Western India.*

(Concluded from page 379.)

GULEDAGUDDA.

From the 8th to the 12th of April last, both the missionaries, accompanied by one of the elders of the congregation, visited the yearly heathen festival at Kappudi Sangama on the river Krishna. In June Br. Kies, accompanied by his catechist, made an extensive tour towards south south-east. After the monsoon was over and the small chapel at Kardenhally completed, he started in November and December towards east into the Raitchir Doab. The impression which the missionary received from the observations made on his various tours, will be added below.

During the year three adults were received into the congregation by baptism. One of them is a promising youth, a lingaite called Murgi.

"During several months a youth of about 19 years of age, a lingaite, regularly attended our services, and was remarkable for his quiet behaviour and unmistakable desire after truth. Step by step he came nearer and nearer, at first to the catechist, afterwards to the missionary, until he opened his mind more fully to the catechist and declared, that the reading of the New Testament had influenced his heart in a manner his shastras never did. A few days afterwards he revealed his resolution to become a Christian, but feeling it exceedingly hard to leave his parents, he was admonished with the words of our Lord in reference to this difficult question. On Friday the 10th of July he came to carry out his purpose to remain with the Christians. As the boy was the first of his caste who in this

part of the country embraced Christianity, the excitement caused by his profession of Christ was very great. His father at first, and afterwards his mother, tried in vain to draw him back, though they touched the tenderest parts of his heart. Next day a new attempt was made to make him return to his home by all means of parental love and entreaties of a deeply attached mother; and as this struggle continued all through the day, it proved nearly too much for the poor lad. Yet the Lord gave him victory, and heard the prayers of His people. When the means of entreaties proved fruitless, the heathen had it in their mind to use force. Their plan was, during the ensuing night to burn part of the mission-house, and in the expected tumult to rescue their old friend. Now the position of the missionaries, far removed as they are from the nearest European station, was indeed critical, for who could tell how far the enraged heathen would proceed, stirred up by the spirit which has its work in the children of unbelief. Br. Kies therefore, though fully relying on Him who is more powerful than the god of this world, thought it his duty to send for the assistance of the police. He wrote to the Tahsildar of Badami, some twelve miles distant, for a guard. At the same time he informed the headman of the town of his having taken this step, making him responsible for any disturbance of the peace which might occur. Upon this, the ringleaders becoming aware of his knowing their intentions, they did not venture any farther. However even before human help arrived, the Lord himself had interceded by sending a heavy shower of rain, the first of the year, which drenched the thatched part of the roof, in this way gloriously fulfilling His own word: 'He that sitteth in the heavens shall laugh, the Lord shall have them in derision.' Ps. ii. Thus when late in the night some sowars arrived from Badami, the danger had already passed, and on the following day, which was a Sunday, the services were performed in perfect security and in the presence of a large concourse of heathen, who expected the youth to be baptized on that day. In this they were disappointed, for he had to pass through a course of instruction, after which the brethren, having arrived at a full conviction of a real change of heart having taken place, joyfully administered to him the holy rite of baptism."

The conversion of this young man, brought out by no other motive than the power of the gospel, his consistency during the abovementioned severe struggles, the high degree of spiritual understanding he showed during the time of instruction preparatory to his baptism, and his walk worthy of his profession until now, all this is a very great encouragement to

our faith and a real refreshment to us as well as to the whole congregation; and in humble faith and with deep gratitude to the Lord we venture to cherish a good hope of the future usefulness of this newly granted brother.

The Congregation has just now to go through a trying time, as most of them are weavers and hard pressed by the cotton crisis.

[The next six stations belong to the *Malabar* portion of the field occupied by this mission.]

CANNANORE.

The work amongst the European soldiers is hopeful, for though the band is yet small who have given themselves unreservedly to the Lord and make a public profession of their faith, as many as 80 are attending our chapel. The brethren cannot but express their gratitude to the Lord for having their hands strengthened by the voluntary co-operation of some dear brethren not connected with the mission in this blessed work among the European portion of the cantonment.

The *Native Congregation* consists chiefly of three distinct parts: the Christians in the town, the widow-asylum at Chirakal, and the settlement at Chowa. The former, viz. the stock of the congregation in the town, have on the whole shown that they are under the power of the word of God and under the discipline of His Spirit. A goodly number used to assemble of their own accord for weekly prayer-meetings, which have proved a source of great blessings. On the other hand it must be confessed, that some (and even elders) of the congregation have been a cause of anxiety and sorrow to their pastor. At Chirakal those poor Christian widows of the whole district, who have no home and no means of subsistence when left to themselves, have been gathered.

The Chowa settlement established by our Br. Heibich for a number of Christians who formerly belonged to the slave caste and were obliged to leave their former place of residence, has passed through many difficulties inherent in every new settlement of this description, and partly caused by the sinful habits of this class of people, which are still apparent in many of them. Yet a decided progress for the better is unmistakable.

TELLICHERRY.●

The characteristic features of this station are its institutions and schools, which occupy the greater part of the missionaries' time.

The want of suitable school-books in the Malayalam language is still sorely felt, as the scholars are not yet able to use English books in their studies; yet this want will be supplied by and by.

The proclamation of the gospel amongst the heathen has been carried on by regular preaching in the bazar, by occasional tours in the interior, and by visits paid to the houses in the vicinity. From amongst the heathen 14 souls have been added to the church, some of whom had come from Chombala. Yet in spite of this increase the number of Christians is actually smaller than last year, in consequence of the falling away of some who loved this world more than the cross of Christ, and others left after the lithographic press had been discontinued. Henceforth the Malayalam books will be printed at Mangalore.

CHOMBALA.

As an interesting fact, serving as a proof of the great mercy of our Good Shepherd who seeks that which is lost, we intend to relate the following to the praise of His name.

It was in the year 1845, when a young Sannyasi sat down for rest at the side of the highroad passing the Chombala hill. He had come far from the South with the intention to seek for peace at the celebrated shrine of Mukamni. Soon two men joined him there, asked him about the purpose of his journey and told him about the salvation in Christ and his peace, which is not to be found in this or that temple, but by faith through conversion of the heart. The young man was touched to the heart and, instead of proceeding on his journey, he at once made up his mind to follow these two strangers, the catechists Wedamuttu and Paul, and stay with them. Before long he received a more thorough Christian instruction and even experienced something of the saving power of the Word. Therefore the missionary gladly baptized the young intelligent Nayer, and thought him a real gift from the Lord. At first they entrusted to him the oversight of the mission premises, before Chombala became a separate station, and after eight years of good service he was employed as a catechist at Wadagiri. With great zeal he entered upon his new duties, and had soon the privilege of seeing some souls brought out from heathen darkness as the fruit of his testimony. In the time of a raging cholera epidemic, he without fear used to enter the houses, assisting and comforting the sick and dying. But alas! this time of bright sunshine was followed by another of great darkness. Whilst preaching to others, he, by a sad want of watchfulness, gradually fell and at last became a castaway.

The love of money grew up again in his heart, his small salary would not suffice for all his wants, and he was not prepared to endure the hardships of poverty. He therefore began to look back to the fleshpots of Egypt, the wealthy house of his parents, and his wife, though brought up in the Mission-school, did not assist him to fight against these temptations. When at last some Syrian Christians from the South, who were acquainted with his family affairs, brought him false reports about his mother's grief for his staying away so long, he resolved to return to his parental roof with his wife and two children. Without giving any notice, he left the station and presented himself to his relatives as the same Sannyasi who had left home twelve years ago for a whole pilgrimage. There was great joy at his return, he was greatly honoured and even with his wife fully acknowledged as a member of the family. In this manner four years passed quietly away; but though he was outwardly in a prosperous state, the word became as fire in his bones. At last he could no longer be silent in the sight of all the heathenish abominations, from which, however, he had kept aloof under the pretext of a higher kind of wisdom. More and more serious became the struggle going on in him between the love of this world and the irresistible power of the word, and disturbed the apparent quiet and comfort of his life. About the same time he was farther stirred up by some of his friends being removed by a sudden death and his mother falling dangerously ill. In this great distress he called seriously upon God for her recovery, but in vain, the mother died. Now fully seeing the danger of his position, he spoke gravely to his wife about fleeing back to a long-suffering God and His servants, about returning to that Jesus Christ who will in no wise cast out any one that comes to Him. Yet his wife was not yet prepared for this step. It had also happened that some of his relations had received two Christian tracts from a colporteur, one of which was the epistle to the Romans, and though they themselves cared very little for its contents, yet poor Daniel was glad to get hold of it, and read it night after night with his family. Now even his own children besought him to go back to Chombala, before it might be too late.

Thus fairly roused and almost unconsciously pushed on by an invisible power, the man starts for Chombala, at first alone, to see for himself, if the missionaries would be inclined to receive him back at all. He humbled himself very much, asked and received pardon from the Christians he had so deeply offended, and was rejoiced to see that he met with the same Christian love as before. Yet he had still to pass two trying

months with his relations, before he was enabled to escape with his family to save his own soul and theirs. Since April last he has been with us, and has proved himself indeed truly humbled on account of his backsliding. Great was his joy, when after due probation he was received back into the communion of the church. He, having himself received a lasting blessing by the reading of Christian books during the time of his apostasy, wished to be employed as a colporteur, and has hitherto served the mission in this capacity with zeal and energy. The brethren have now seen enough of him to feel confident that he is now sounder and firmer in his faith than before his backsliding. Indeed the Lord Jesus has glorified His name in this sheep also, which had been lost, but was found again by Him.

CALICUT.

During the past year 22 baptisms have taken place, but of these three only were of adults. The first was a girl of the boarding school whose repeated entreaties to be baptized we could no longer resist, as we had the conviction that a work of grace was going on in her heart. The second was a carpenter youth, the only member of a rather numerous family, who had hitherto remained unconcerned for the safety of his soul. He was seized with small-pox and brought to the brink of the grave; then it was that he first began to remember his past life and ask for pardon. After his baptism he recovered, to the astonishment of all who saw him. May he never forget the Lord's goodness towards him, and give himself entirely to the Lord. The last was Dr. S. P. Andy, the Government Superintendent of vaccination in this district. He is a native of Trichinopoly. In 1848 he entered the medical profession, and in 1859 he proceeded to Great Britain, taking medical service in an emigrant ship bound for Trinidad. Previous to embarkation he had, according to his own statement, held free intercourse with Christians, and on his departure a Bible was put into his hands by a friend for his perusal on the voyage. The reading of the word of God together with that of some sermons of Rev. Mr. Spurgeon, lent by the ship's captain, seems to have been blessed to him. During his stay in England he visited churches and chapels of almost every denomination except the Roman Catholics, and was greatly perplexed by the disunity discovered. In the midst of his trials, however, he had "a good Christian friend, a medical gentleman, who at times not only entertained him hospitably, but also conversed with him on Christianity." Failing to obtain a commission in Her Majesty's medical service, Dr. Andy resolved to postpone his intention to join the church,

that it might not be said "that he had become a Christian to excite sympathy and to secure the Government patronage." He returned to Madras in May, 1861, and on the 3rd of May, 1863, was by baptism received into the visible church of Christ. May his name also be found registered in the Lamb's book of life.

CODACAL.

Our Christians at Codacal, even in prosperous times mostly poor, are at present hard-pressed by a famine, in consequence of the utter failure of the first harvest. Cholera also visited lately the station, and made sad havoc among old and young. May these visitations be the means of working out the Lord's purposes, who sends these crosses to sanctify His own and to bring them nearer to Himself.

There are many of the heathen apparently not far from the kingdom of God, and the field here and there appears white for the harvest. Yet the labourers are few indeed; pray with us, that the Lord may send more labourers into his Harvest.

PALGHAUT.

This place is situated just on the border of two languages, Tamil and Malayalim, and contains a very mixed population. The mission here, though nominally established as a separate station as far back as 1858, suffered again and again by so many changes, that it could not be considered in full working order until the arrival of the present missionaries.

Until now the congregation consisted mostly of such as have come as professing Christians from other places. Just now a remarkable movement is going on amongst a large tribe called Flawars, occupying a sort of middle position between the Shanars in the Tamil country and the Tiers in Malabar. These people, following as it were in the footsteps of the Shanars in the Tinnevely country, desire to be freed from the fetters of the brahmanical imposture and the oppression of the Nairs, the ruling castes in the land, and often speak about becoming Christians. But as they themselves are still more or less ignorant about the truths of the Christian religion and certainly not clear regarding the real end of their intentions, nothing more could be done hitherto than to improve the opportunity thus granted by their spontaneous invitations of the missionary, and to bring before the mind of these decidedly hopeful hearers the whole truth of Christ crucified, and to pray that the Lord may bless this movement to the salvation of at least some souls brought from darkness to light.

[The last station to be mentioned is situated high up in the Nilagiri hills.]

KAITY.

Even amongst the Todas, who appeared scarcely accessible to the truth of the gospel, many have given expression to a kind of foreboding, that our preaching will shortly cause divisions amongst them. Not long ago, one of them told Br. Metz that there is no longer any blessing resting on their herds, because many have lost the reverence for their gods. They cannot shake off certain apprehensions, that their temple ceremonies, observed from olden times, may soon be done away with. We do not fail to confirm these apprehensions by referring them to the promises of the Bible, which assure us of the certain victory of the gospel. Great bitterness and fear, shown towards us in other villages, are signs of another description that Satan is disquieted concerning his formerly undisputed dominion over these tribes.

Many a good opportunity for proclaiming the gospel offered itself to us in the various coffee plantations, for most of the planters being friends of the mission, they have permitted us freely to preach to their labourers whenever we find time to do so.

Our Abraham, the first-fruit of the Badagas, is a very valuable assistant in preaching. He has indeed received much grace and power to proclaim to his countrymen the salvation of Christ he has found himself.

The Mission staff employed by the Basel Society in its Indian Mission, consists of 48 brethren and 31 sisters, aided by 60 catechists and schoolmasters. The Christian community connected with the Mission embraces 3,068 persons, old and young. Among these there are 1,522 communicants, viz., at

Mangalore,	421
Mulki,	128
Udapi,	54
Coorg,	78
Cannanore,	233
Tellicherry,	103
Chombala,	85
Calicut,	148
Codacal,	119
At the 7 other stations,	153

II.—*Extracts from the Geographical, Statistical, and General Report on the District of Hazaribaugh, by Capt. G. Hunter Thompson, Revenue Surveyor.*

[The district of Hazaribaugh belongs to the Chota-Nagpore division, and constitutes that part of it which is most readily accessible from Calcutta. The German missionaries of Chota-Nagpore have recently established an independent branch of their mission in it.—Ems. C. C. O.]

The Hazaribaugh district is situated between the parallels of 23° 20' and 24° 40' N. latitude, and meridians 84° 30' and 86° 10' E. longitude.

It appertains to the old south-west frontier agency of Bengal, now called the Chota-Nagpore division, and is bounded on its north by districts Behar and Monghyr; east by districts Beerbhoom, Burdwan, and Maunbhoom; south by Lohardugga or Chota-Nagpore; and west by Palamow.

It comprises an area of 44,93,320·1 acres, or 7,020·7 square miles, of which 2,060·8 square miles are cultivated; 4,594·4 square miles are fit for cultivation; and the remaining 365·5 square miles are barren waste.

The district is naturally divided into two divisions by the line of ghauts under which the grand trunk road runs, the northern or Khurruckdeha division being much lower, better cultivated, and altogether of a different climate, (hotter) than the southern, or Ramghur table-land portion.

The sub-divisions of these two portions differ materially, Khurruckdeha being divided into many small tributary estates, the lands of which are at some places much intermixed, whereas Ramghur, which is one large estate, belonging to the Maharajah of that name, is pretty evenly divided into large pergunnahs, which have clear and well-selected boundaries.

As the Government owns but very few lands in the district, and the Government revenue is made up chiefly from taxes that have little to do with the land, there are no regular Government sub-division limits, or authorities for the collection of revenue, the proprietors of estates having to make their own arrangements for sending in to the Treasury at the sudder station of Hazaribaugh, the amount of nominal or quit-rent payable by each. In the large estate of Ramghur, each pergunnah has its pergunnait, or tehsildar, through whom the raja collects his revenue.

The civil and criminal jurisdiction sub-division limits are not the same, and at some places are rather confused. Such a large district requires at least three Deputy Magistrates, one

at Khurruckdoha, one at Chutra, and one at Gumiah. At present there is but one in the district, at Burhi, for the subdivision of that name, which covers an area of more than 3,000 square miles.

The aspect of the district is of a highly undulating and pleasing character, particularly in the southern or Ramghur portion, which consists of several extensive, irregularly shaped plateaux, the general elevation of which, above the sea, may be noted at 2,000 feet. The well-known mountain of Paras-nath, elevation 4,700 feet, is the highest hill in the district; next to it comes Lugu on the north side of the Damuda, in pergunnah Juggaisur, elevation 3,470 feet. Then the Jillinga (pergunnah Juggaisur) and Moudi (pergunnah Kur-rumpura) ranges, the former half way between the Kunar nulla and the Damuda river, nearly twenty miles in length, and 3,000 feet high; and the latter skirting the northern or left bank of the Damuda, 2,722 feet high. The scenery in the vicinity of these, and many other less important ranges of hills, is very varied and picturesque, constituting a most pleasing relief to the monotonous level of an ordinary Indian district. Some of the waterfalls either over the scarped edges of hills, or in the beds of the larger rivers, are very beautiful. The grandest fall occurs on the Subunreka river, the south west boundary of pergunnah Gola, where it measures 320 feet. Other falls, of less note, are numerous over the district; in the Mohana, Lilajan and Damuda; one on the Mohana, on the Chaie and Kyndi boundary, measuring over 130 feet. The mean elevation of the Khurruckdoha portion of the district, situated to the north of the trunk road, and 800 feet below the Ramghur table-land, may be noted at 1,200 feet. Numerous detached hills and broken ranges appear all over the country, the general direction of the ranges being from N. W. to S. E.

This broken, but interesting high-land country may be said to form the southern part of the north-eastern front of the great "Vindhya" mountain range, which extends from western, through central India, to the Ganges at Rajmehal.

The climate, although changeable, is pleasant, and far cooler and more bracing than that of districts of a lower elevation. In the months of April and May, it is decidedly hot during the day-time, when there is generally a hot wind blowing; but with tatties, the temperature can be kept as low as 84° Fahrenheit, in the most ordinary house, during the hottest weather. The average temperature at noon throughout the seasons is as follows:—During the cold weather 66°, hot

weather 85°, and rains 80'. The average fall of rain during the year is 85 inches. The nights are always cool throughout the year, and during the two months, from 15th November to 15th January, there is frost.

Situated as Hazaribaugh is, between Bengal and the North-West Provinces, its elevation does not exempt it from the influence of the damp and drought of the two adjoining climates. It is very dry and bracing during the hot and cold weather, and very damp, but not sultry or hot, during the rains. The salubrity of the station of Hazaribaugh has been most satisfactorily proved within the last five years, during the whole of which period the health of the European troops has been remarkably good. Since 1860 it has been the custom to send a regiment to Hazaribaugh that has suffered severely from sickness at its last station. A great number of the men consequently arrive in bad health, but notwithstanding this unfavourable circumstance, the percentage of sickness during the worst part of the year, is always very much lower at Hazaribaugh, than it is at most other stations, and regiments always leave the place in excellent health and with many regrets. Fevers and rheumatism are common during the hot weather and rains among the people who reside in the dense jungles and hills, where the atmosphere is, of course, far more humid and damp than it is on the open parts of the plateaux.

Under all these circumstances, and for other reasons to be presently noticed, it may not appear out of place in this report, to recommend Hazaribaugh for the new seat of the Supreme Government of India, should there be any serious intention on the part of the authorities to remove it from Calcutta, as the newspapers have of late so frequently alluded to. Hazaribaugh is only 200 miles from the sea, near which, as the base of all our military and commercial operations, the seat of the Supreme Government must unquestionably be located; and rapid communication between Calcutta, the North-West, and Bombay, could easily and quickly be obtained by constructing a branch light railway and telegraph between Ranigunge and Mirzapore.

The geological formation is gneiss, a good deal contorted and shattered, with numerous granite peaks protruding, the loftiest of which, as has been already noted, is Parasnath. Quartz, sandstone, and hornstone rocks are numerous, and from these, at many places, green-stone protrudes. At some few places, on or under the hill passes, a calcareous limestone is found, which, however, is not a good lime for building

purposes. The nodular limestone gutin or kunkur is found all over the district.

Extensive beds of nodular iron ore, coal and mica, and some traces of copper and lead exist over the district.

Large quantities of iron ore are smelted at many places, both in Khurruckdeha and Ramghur. The furnaces used are of the usual original and rude construction common to all the Bengal iron districts. Although there is plenty of coal easily to be had, nothing but charcoal is used. At the village of Tendwa ten miles north of the Damuda, in pergunnah Kurrupura of Ramghur, the largest quantity of iron at any one place is made. At Tendwa there are at present 23 blutties or foundries. At each bluttee they make 2 pucka maunds, 160 lbs. of iron per day, for six months in the year. As the work is very laborious, they only work hard during the cold weather, and little or nothing is done during the hot weather and rains. The return of metal obtained is about 40 per cent. The iron sells at Rupees 3-8 per maund, and is brought by bunnias and mahajuns for export. All weapons and implements required in the district are manufactured by the village smiths, or in the towns, from the district iron, and 50,000 maunds are exported to Behar and Tirhoot.

It is impossible here to estimate the extent of the coal beds in the district. This will soon be accurately determined by the geological survey, but it may be noted that coal shews itself on the surface, or in the nullas and ravines, at very many places all along the north bank of the Damuda, in its course of about 70 miles through the district, and for a considerable extent in breadth, *i. e.*, right through the south centre portion of the Ramghur estate. In Khurruckdeha, also, are the well-known coal fields at Kurhurbari. These, however, are, I believe, the only coal fields in the large portion of the district 2,814 square miles, situated north of the trunk road. The extent of the Kurhurbari coal fields has been estimated at 6 miles, and it is said they will last, for their present purpose, of assisting the E. I. Railway only, for several years. The quality of the Kurhurbari coal has been pronounced by Professor Oldham, the Superintendent of the geological survey, to be first-rate, and to possess 13 per cent. more steam-producing power than the Ranigunj coal. Although coal is used to a considerable extent on the public works, and otherwise, at the station of Hazaribagh, and to a small extent by the natives of the district, there are no mines at work anywhere but at Kurhurbari, from whence only the quantity now exported, 30,000 maunds (as noted on

export statement, No. 5), is taken. Small quantities of coal used to be sent to Shergotty from the Mohani nullah, (pergunnahs Chaie and Kyndi,) but the surface supply at this place has latterly become exhausted, and the natives have given up the undertaking. All the known coal localities, or such as were found during the survey, have been conspicuously noted on the map.

There are sulphuric hot springs at Kesodi near Madurka of Dunwar, in Khurruckdeha; Belcuppy near Burkutta on the grand trunk road; and at Doari, on the Bulbul or Mohanee river, in pergunnah Guriah of Ramghur. The temperature of the Kesodi springs is 182° Fahrenheit, of the Belcuppy or Surujkund springs 186° Fahrenheit, and at Doari 110° Fahrenheit. All these springs are held to be sacred, and are watched over and attended to by resident brahmans. The waters are not much used, but are said to be efficacious in curing cutaneous diseases.

The chief productions from the soil in the district are as follows :—

In Khurruckdeha—rice, murrua, dal, kurti, sirguja, til, mustard, sugar-cane, bora bean, and Indian corn.

In Ramghur—rice, wheat, gram, kurti, sugar-cane, bora bean, khesari dal, urid, and Indian corn. Cotton and opium are grown in small quantities for local consumption.

Oil is made in large quantities from the following seeds which are cultivated for the purpose, *viz.*—til, sirguja, surson, and tisi, also from the kernel of the muhua fruit. Some oil is also made from the castor plant, the poppy, the cotton seed, the thistle, and other jungle plant seeds. The common Indian red sorrel grows luxuriantly in Ramghur and is cultivated to some extent.

The soil in Khurruckdeha, except for rice, is not nearly so good as it is in Ramghur. In Khurruckdeha, the hollows where rice is grown, contain a rich alluvial soil, into which a great deal of vegetable mould has been washed. The ridges, however, have, as a rule, a very poor soil, much mixed with stiff clay and gravel. In Ramghur, wherever cultivation is feasible, *i. e.*, where there are no very rocky hills, the soil is a very good light loam, highly ferruginous and productive. On some of the low hills, the surface soil is a rich, dark-coloured vegetable mould, with a light open sub-soil. On this almost anything, but rice, flourishes. It is a splendid soil for tea and cotton. Coffee has been tried, and as far as the soil goes, succeeded well; but the dryness of the climate during the hot months was found to be so injurious to the plants as to

prevent the success of a large undertaking. Coffee has therefore given way to tea, which has already been made of excellent quality by the Ramghur Company, close to the station of Hazaribagh.

The complete success of the tea plantation has, however, yet to be proved. In nursery the seedlings thrive well; and although the dryness and heat of the hot season are very trying, the two year old plants are considered on the whole, to be very encouraging. It is certain that no tea-producing leaf can be plucked in Hazaribagh before July, therefore, that while in Assam they have two crops—one in spring and one in autumn—in Hazaribagh, there will, during an ordinary season, be but the one or autumn crop, and it remains to be seen whether during the months of July, August and September, a sufficient quantity of this decidedly superior quality tea can be made, to compensate for the loss of the spring crop that is obtained in Assam.

There are many natural productions found in the district, and some of them are very useful and valuable.

The value of the jungle or natural produce very far exceeds that of the agricultural productions. The Ramghur estate is beautifully wooded throughout its centres, and at many places in its southern portions.

The principal trees of the forest are—

- Sukwa (*Shorea Robusta.*)
- Asun (*Terminalia tormentosa*.)
- Pipul (*Ficus religiosa.*)
- Kussum (*Carthamus tinctorus.*)
- Gular (*Ficus racemosa.*)
- Tun (*Cedrela tuna.*)
- Kuchla (*Strychnas, Nux Vomica.*)
- Nim (*Melia Azedarachta.*)
- Mango (*Mangifera Indica.*)
- Pisar (*Dalbergia Sissu.*)
- Burgut (*Ficus Indica.*)
- Jamun (*Java plum.*)
- Semul (*Eriodendron fructuosum.*)
- Kend.
- Imli (*Tamarindus Indica.*)
- Abnus (*Diaspyrus ebenaster.*
- Mahua (*Bassia latifolia.*)
- Kuthul (*Atrocarpus integrifolius.*

The shrub foliage of the jungles is varied and luxuriant, embracing, with others, the kariari (*Gloriosa superba*);

kuchnar (*Bankinia variegata*; purras (*Butea frondosa*); um-multas (*Cassia fistula*); keara (*Pandanus odoratissimus*); khere (*Acacia catecha*); lodh, hurri and behera, from all four of which, the bark, which is highly astringent, is collected and used in dyeing and for other purposes. The ber (*Zizyphus Jujuba*); carunda (*Carissa corandas*); chironji (*Chironia Sapida*); unla (hog plum); dwarf date, fan-leaved palm, aloe, and many kinds of wild hibiscus.

The elephant and many other creepers; many bulbous rooted plants of the squill species, with orchids mosses, and ferns. Of the ferns the following kinds abound on the hills, viz., silver, single maiden-hair, bamboo, creeping, double-rooted, and parsley.

In addition to the quantity of wood exported, large quantities are used on the public works at the station of Hazaribagh, also for building purposes, the construction of ploughs, and for fire-wood throughout the district.

The bark of the climbing kuchnar, called chope, is very extensively used in roofing and thatching, and for all binding or cording purposes.

The chorat, or spear grass, is very plentiful, and is the only thatching grass to be had in the district. A long grass called saba is much used for ropes, and from it the brushes used in white-washing are made.

A very strong rope, and a serviceable kind of rough canvas (tant) is made in the Hazaribagh jail from the fibre of the aloe plant, which grows luxuriantly in the district.

Two or three varieties of the silk-worm cocoon are found in the jungles over the district, chiefly in pergunnahs Gola, Juggaisur, and Khondah.

In Gola and Juggaisur the worm is cultivated, and raw silk made, to some extent.

There are about seventy-five silk-spinners in each of seven villages [named in the margin of the Report]. In one day one man, with his small hand-wheel, winds the silk off 88 cocoons, for which he receives 3 pice as wages from the mahajuns and others who carry on the trade.

Generally a khari (weighing about one seer, according to the quality of the silk) is bought by the mahajuns on the spot for Rs. 6 from the Bhuiyas (a jungle-people), who farm small patches of jungle from the larger zemindars, for the purpose of rearing the silk-worms on the asun tree.

The mahajuns make large profits in disposing of the silk in district Azinghur, where it is sent for sale.

Two tonics, the produce of the jungle and rock, are held in

very high estimation by the natives, one called bans lochun, being a substance found inside the bamboo. It resembles starch in appearance, and except for its astringency, is rather tasteless. The other is a crystallized efflorescence from the red sandstone rock, and is called sillajit. The Civil Assistant Surgeon at Hazaribagh pronounces it to be a silicious substance, containing sulphate of lime.

The dose taken by the natives varies from 10 to 20 grains of each, either taken separately or together in a cupful of milk early in the morning.

Of the forest and jungle area, a great quantity is of course lying waste, but as at least half of this area is situated within village boundaries, and is required by the people for extending their cultivation, grazing, fire-wood, and other purposes, not more than 2,000 square miles, all in Ramghur, can be noted as available to settlers, should the raja agree to let it to them. The terms on which the raja will let such lands to approved applicants are very liberal. He will give a lease for twenty years, charge no rent for the first seven years on all uncleared jungle or forest, demand but the usual rate payable in the pergunnah for all cleared or cultivated land, and at the expiry of seven years, he will charge this, the pergunnah rate, on all land that has been cleared. The lease to be renewable, provided all dues on the first lease have been duly paid up, the lessee continuing to pay as before, at the usual rate of the pergunnah on all cleared land.

Although the raja has consented to these terms in consultation with, and under the advice of, the Commissioner of the division, still it is doubtful if he will be found willing to come to actual terms with many applicants, as he appears to have a great dread of Europeans settling, in any numbers, on his estate. He does not appear to consider or appreciate the great advantage that he and his people would derive from the expenditure by such settlers of large sums of money, as well as by the improvements, agricultural and physical, that they would be likely to make on the face of the country.

The present rate of assessment on such virgin forest soil, where it has been cleared, is almost nothing, as very little can be got out of the Sonthals or other aborigines that generally occupy and partially clear such lands, their custom being to migrate to other and new spots every second or third year. The soil of the forest being first-rate would probably be assessed, when cleared, and after the first seven years, at the highest rate, 8 annas per acre, prevailing in Ramghur, for the best description of upland soil.

The tenures under which the chief proprietors of the soil hold their estates are as follows :—

The Ramghur estate under a zemindari decennial sunnud, granted by the East India Company, during the Muhammadan reign of Shah Allum in A. D. 1790. No boundaries or detailed contents are noted on the sunnud or grant, which simply confers the property on the raja, for ten years, under certain conditions for keeping the people contented, preventing crime, and affording protection to travellers, &c., and on a rent of something over Rs. 28,000 (a mere quit-rent). This grant or lease was made perpetual in A. D. 1798, but there is no clause in any of the raja's papers constituting it a hereditary grant.

The greater part of Khurruckdeha is held under the ghatwal tenure.

The ghatwal estates have always been in confusion, and have constantly changed hands in consequence of public or private sales. The proprietors, or as they are locally called Tegaits, being a particularly ignorant slovenly lot, much given to excesses in partaking of intoxicating drugs, and leaving everything to their agents, who are also a most corrupt set of people.

In addition to the ghatwal tenures there are also a few mokurruri and minhai mehals. The lands held mokurruri were originally sold by the ghatwals to kaits, bunniahs, &c., in liquidation of debts, and these tenures have been upheld to the present day, as have likewise the minhai or charitable rent-free grants, made in former days by the old Hindu raja of Khurruckdeha to brahmans, &c.

The descendant of the old Khurruckdeha raja, now known as the Dhunwar raja, holds 189 villages under a nankar rent-free grant, for services rendered during the rebellion of 1780; also 152 villages,* called the khalsa lands, in farm under a perpetual lease.

There are many descriptions of sub-tenures, from the sixteen shares divided over a village community, to the separately apportioned areas let out to various tenants. The old or privileged cultivators, by whom or by whose ancestors the ground was cleared, and known as the khuntkuttidars (cutters of the roots) or khundwut kya (levelled), where not themselves the tikadars or farmers of the villages, hold the next best lands to the farmers, and on much more favourable terms than those on which inferior lands are sub-let to the *Utkur*, or more recent and migratory cultivators.

* His nankar pottah is only for 17 villages, and the khalsa potta for 53 villages!

The leases to village farmers are generally granted for short periods, averaging from five to ten years in Khurruckdeha, and in Ramghur for five years only. This system of short leases, and a common custom that prevails of turning out a farmer or sub-tenant at any time for little or no cause, save to gratify a whim of temper, is most injurious to both people and country, and quite prevents any permanent improvement being made, either in the condition of the people, the system of agriculture, or the physical appearance of the country.

The races in possession are as follows: In Khurruckdeha, Ghatwars, Bhugteas, Sonthals, Brahmans, and Jolahurs. In the eastern half of Ramghur, Kurmis, Bhuiyas, Sonthals, and Koeris. In the western half of Ramghur, Koeris, Gowallas, Rajputs, Brahmans, and Jolahurs. Of these the Jolahurs only are Musalmans. They, with the Koeris, are by far the best cultivators, and those with the Brahmans and Rajputs occupy all the open country. The aboriginal tribes of Ghatwals, Bhugteas, Bhuiyas, Kurmis, and Sonthals form the scanty population of the hills and jungles, and are a lazy set of cultivators. Their wants, however, in this or any other way are few. They are all fond of sport, and kill a good deal of game. Their chief occupation is in the jungle, either wood-cutting, making charcoal, or smelting iron, and in this way they make their livelihood, and their condition is far happier and better than that of the more civilized portion of the people who reside in the cultivated and more open parts of the district.

The principal rivers in the district are the Damuda towards the south, the Burrakur in the centre, and the Sukri on the north; with the Mohani, the Lilajan, the Muhur, and the Amanut all on the west. The last four all have their sources in the N. N. W. face of the Hazaribagh plateau, which, running in an east and west direction, forms the water-shed between the Burrakur and Damuda rivers, in the same way as the lower plateau of Khurruckdeha, or rather its western portion, forms the water-shed between the Burrakur and Sukri. The Subunreka (or golden sand) river forms part of the south-west boundary of the district, the Baragaie (3,455 feet) and Chainpur (2,088 feet) ranges of hills (in pergunnahs Chaingurrah and Gola) forming the water-shed between the Damuda and Subunreka. The Adjaie and Cossye rivers also have their sources in the Hazaribagh district. The Adjaie from the Ghorinji range of hills (elevation 1,984 feet) to the north of Khurruckdeha, and the Cossye from the Chainpur range (2,088 feet) already noticed.

In addition to these rivers, many important nullas rise in and flow through the district.

None of the rivers are navigable at any season of the year, and most of them answer to the description of hill streams, which, during the rains, become impassable flooded torrents. There being but very few bridges, mails and travellers are constantly detained for days, until the subsiding of the swollen streams, by the cessation of rain, enables them to pass over. At one place only, *viz.*, at Ramghur, on the Damuda, there is a ferry boat. At all other places the rivers or streams have to be forded. Some few are crossed on bamboo rafts during the rains.

Wood in large quantities is floated down the Damuda to Ranigunj and Burdwan during the rains. In smaller quantities it also goes down the Burrakur.

There are only three towns of any note in the district. Chutra in pergunnah Ahori, about 40 miles W. N. W. of Hazaribagh, is the principal mart of the district through which grain, ghi, and cotton, with cattle and hides from Palamow and Tori, pass into Hazaribagh and Behar, and for which is exchanged the cloth, salt, tobacco, and spices from the eastern and southern districts. Echak, seven miles north of the cantonment of Hazaribagh, where the Ramghur raja resides, is a picturesque clean looking place. The raja's house or palace, which is a brick and mortar building, three stories high, like most such native buildings, is a curious specimen of architecture, being an immense, irregular-shaped pile of small rooms. Being very high and of a white colour, it answers as a land-mark for several miles round. Bissunghur, 25 miles east of Hazaribagh, and a few miles south of the trunk road, is the third town. Beyond containing rather a fine temple, there is nothing particular to note of Bissunghur.

The population of the district is 7,16,065 souls, and this, with the total area of 7,029 square miles, gives a general or district average of 101 persons to the square mile; but as Khurruckdeha, and the open portion of Ramghur, *viz.*, that bordering on the trunk road, is much more thickly inhabited than the higher plateau to the south, the general average does not give a very correct idea of the actual numbers on the two grand or natural divisions of the district. These may be noted as 125 persons per square mile for the northern half of the district, and 95 persons per square mile for the southern half of the district.

The population is nearly all Hindu. There are a few villages occupied by Muhammadans in each pergunnah, and there are

also some Muhammedan residents to be found in all the larger villages or towns, where they manufacture rope, cloth, &c., and employ themselves as tailors. Four-fifths of the people are agricultural, the remaining being bunnias, artizans, &c.

The condition, both moral and physical, of the people occupying the northern half of the district is bad, and forms a most striking contrast to that of the jungle tribes on the southern plateau, who are far more honest and sturdy than their low-land neighbours. Most of the Khurruckdeha ghatwal tegaits and other landed proprietors, are, with their agents, very corrupt and oppressive, and their conduct and its example has its usual effect upon the people, who are badly clothed and fed, and altogether ill-conditioned. The condition of many of the tegaits is so bad, that nothing but the direct interference of Government, in undertaking the management of their estates and affairs, will ever set them to rights.

Among such a set of people it would be supposed that litigation and crime would be at their height, but the records do not show such to be the case. Doubtless a great many petty crimes are concealed, as the district is a very large one, and from the nature of the country and want of roads, many parts are difficult of access, and have never been visited by the Police or other authorities, who, until lately, were few and far between.

Hitherto, the Ramghur raja has made his own police arrangements, and the Khurruckdeha ghatwals were also supposed to assist in the prevention and detection of crime. The new Bengal Police arrangements were introduced in 1862, and are now in full operation, the new constabulary having taken up the same stations as were held by the old Police.

The aggregate value of the trade amounts to nearly fifty-five lakhs of Rupees, or £550,000. The difference in the value of imports over that of exports is to be accounted for, by a large quantity of the imports, say five lakhs of Rupees' worth, being passed on to other districts, consisting of rice to Behar, salt, tobacco, and spices to Palamow, and wheat to the eastern districts. About seven lakhs of Rupees' worth of the imported goods are also consumed by the troops, or Government, or other employés in the district, who as yet do little or nothing towards adding to the manufactures or agricultural products for export.

The want of proper roads through a country that presents many natural difficulties of passage, also tends very much to retard the export trade. As yet no coal leaves the Ramghur estate, and but little iron leaves Khurruckdeha. Were the

roads from the Ramghur coal, and from the Khurruckdeha iron localities made passable for carts, there cannot be a doubt that very large quantities of coal and iron would be exported. From those localities, *viz.*, the east and west centre of Ramghur (skirting the north or left bank of the Damuda) and the centre and eastern portions of Khurruckdeha, every thing has to be carried on pack bullocks, over broken ground and hill passes, that are at present quite impassable for carts.

The grand trunk road running north of, and under the Ramghur or Hazaribaugh table-land, divides the district into two portions.

If a branch railway were constructed between Ranigunj, or rather the Burrakur station and Mirzapore, running up the valley of the Damuda and down that of the Kunhur, crossing the Sone where the Kunhur runs into it, and so on through Shahgunj and Ghorawal (the last two places in the Mirzapore district) to Mirzapore, the advantages to be anticipated from such a line of railway, in opening up the resources of the Hazaribaugh, Lohardugga, Palamow, and Singrowlie districts, through which it runs, could hardly be over-estimated.

The Hazaribaugh, Palamow, and Singrowlie coal would then find its way speedily and cheaply to the North-West Provinces, where it is much required on the railway. The supply of coal from these districts is believed to be inexhaustible for a very great number of years to come. The districts are also rich in other mineral and vegetable products, and if once opened up by such a line of railway, would soon produce large quantities of tea and cotton.

The engineering difficulties to be overcome in the construction of such a line, or rather on the western portion of it, although certainly great in comparison with those that have been experienced on most other Indian lines, are nothing when compared with similar difficulties that have been met and overcome in Europe, and will certainly not be found greater than those that have lately been so successfully got over on the Bhore inclines of the Bombay Presidency.

If, in consequence of the nature of the country or for other reasons, such a proposition could not be entertained, then a light railway up the trunk road, from the Burrakur to Benares, making a detour from Bagodur round by Hazaribaugh to Sherghotty, would go far towards opening out the resources of the Chota-Nagpore division, and such a line could be most easily and economically constructed.

The Ramghur rajas appear always to have been able to hold their own. When attacked by the Mahrattas, or by the

Behar Muhammadans, they invariably took refuge on the natural hill strongholds that abound in the interior of the estate, and from these they never appear to have been ousted. In former days, the raja used to reside at Ramghur on the Damuda, where the old family ghur or fort still stands. The remains of old residences of the family are still standing at Badum, pergunnah Kurrupura, and Rampore, pergunnah Chaie, and some of the tops of the most inaccessible hills, *viz.*, Lugu, Moudi, and Kulwa shew curious traces, in old rock inscriptions or religious symbols, or the remains of old stone bastion walls, of the flights of the family when attacked by enemies in olden days. On the Moudi range a steep ascent of some eighty feet has been cut in the perpendicularly scarped north-eastern face of the hill. At the top of the steps, you pass through a long crevice in the rock, at the exit of which is a huge stone, said to have been used as a bolt or barricade to keep out the enemy.

An inscription, written in the Deva Nagari character, and still clearly legible, on the side of an old stone arched gateway that stands at the entrance into the old fort in ruins at Badum, shews it to have been built 232 years ago.

Still older than this, judging from appearances, as there are no dates, and the people are completely ignorant on the subject, is the fine old stone fort, now in ruins, at Kunda.

The agricultural implements in common use over the district, are of the rudest and most original construction. They are, however, suitable to the wants and tastes of the people, who prefer the plainest mechanism and hard bodily labour, to anything that approaches science.

The suggur or small solid wheel carts are the only wheeled conveyances in use in the interior of the district. They are especially constructed for the wood traffic over hill and dale, and it is wonderful to see the ground they go over. Nothing but a bundle of bamboos, or a log of wood, can be packed on them, and without the length of such a load to steady them, they could never travel over the ground they do without upsetting every hundred yards.

The cattle of the district are small and poor in every way. On the hills, where there is good grazing, they are in better condition than elsewhere. The district does not appear to be a good one for breeding cattle, as the zemindars import as many as they can every year from Palamow and the western districts, sending the progeny of their own animals into the eastern districts for sale. In pergunnah Kunda, adjoining Palamow, which is nearly all hill or jungle, there are a great

many cows and buffaloes kept at graze, and a good deal of ghi is made and exported from that pergunnah. The best cows of the district do not give more than two seers (4 lbs.) of milk per day, and the great majority of the animals do not give one seer. Buffaloes seem to thrive better than cows, and are more prized by the jungle people, who generally use them for ploughing, and to drag the suggurs or logs of wood, for which purposes their greater strength fits them better than bullocks.

There are very few horses, and even ponies are scarce. There are no mules or asses. Pigs, poultry and pigeons are very plentiful.

The district is famous for its large game, and great numbers of tigers, leopards, bears, wolves, and deer of all kinds are killed every year. The bison or wild ox is also to be found, and one or two have been shot yearly in the forests of the eastern portion of Raughur. Of deer, there are the sambur or red stag; the spotted or fallow deer; the hog-deer; the ravine deer; the small four-horned deer, called by the natives kotera; the barking deer; the nilgai or rojh which is the white-footed antelope of Pennant, and *Antelope picta* of Pallas. Of other wild animals, there are the hyæna, jackal, fox, porcupine, hare, ape, monkey, civet cat, ichneumon, squirrel, large brown and small grey; with many kinds of the smaller felina or wild cat. Of game birds, there are the jungle fowl, pea fowl, black, grey, painted, and double-spurred partridge; field and bush quail; duck and teal in great numbers and variety; snipe, ortolan, plover, florikin, hurrial or green wood-pigeon, and curlew.

Of other birds, there are the crane in all its varieties; many kinds of hawks, vultures, and parrots. The fishing eagle, heron, spoonbill, paddy-bird, kite, and crow; the owl, kingfisher, woodpecker, and jay; the golden oriel, cuckoo, mina, bulbul or Indian nightingale, bird of paradise, blue pigeon, dove, lark, swallow, sparrow, and many others, the names of which are not known to the writer.

Of snakes and reptiles, there are the boa constrictor, cobra capella, koralet, damui, green-snake, tree-snake, and many kinds of water snakes. The alligator, gohsamp, biskopra, centipede, scorpion, and many kinds of lizards.

III.—*Extracts from the Twenty-ninth Annual Report of the Lodiaua Mission, for the year ending October. 31st, 1863.*

LODIANA.

By the action of the Mission at its last annual meeting, Mr. Thackwell was transferred to the Ambala station. Qadir Bakhsh, who had laboured for many years as Scripture reader in connection with this station, was removed to another place by circumstances that had reference to his family. To see our number thus reduced, at the oldest station of the Mission, and at a period of its history when the work was increasing in every department, was very discouraging; but a merciful Providence so ordered it, that not a day's illness, during the entire year, incapacitated the remaining Missionary for his duties. Special work connected with the Press brought Mr. Newton from Lahore, and kept him at this station for four months. This lightened the heavy pressure somewhat; for though his time was much occupied with the duties referred to, he was yet able to take a full share in the work of bazar preaching, and in the religious services on the Sabbath and on week days.

Bazar Preaching and Itinerations.—Bazar preaching was carried on with a good deal of regularity, by the Missionary and two native assistants. The fair at Jwala Mukhi in the spring, and several others at the station and in the neighbourhood, were attended. On all these occasions, we met with hardly any opposition; but the indifference of many was the more trying. The lessons taught in 1857 by the mutiny, and subsequently by the famine, seem to be forgotten; and so far as we can see, there is less of a spirit of inquiry now in this region than there was in those troublous times. 'The country is growing daily in prosperity; and indifference to religion of any kind seems to be on the increase. This at least appears to be the case in the city. Nevertheless the people manifest much friendly feeling towards us, and are glad to avail themselves of the opportunities which our city school affords for the education of their children.

In itinerating, the Missionary spent upwards of six weeks last winter, travelling to Lahore via Ferozepore. More than one hundred villages had the Gospel preached to them. In most of these he met with more encouragement than he can remember in the whole of his former preaching tours. In some places where it had become known that the Missionary was expected, the chief men awaited his arrival outside the village, received him with much cordiality, hung about the

tent almost the whole day, and on some occasions accompanied him to the neighbouring villages. There again the people pointed to other places, and desired him to go with them to preach there also; and having thus escorted him to three or four villages in the course of the day, at length when parting they asked him to come and visit them again. Reception of this kind was very encouraging, and would have been even more so, had it not been saddened by the thought, that in all likelihood these simple-minded villagers would see no Missionary again for years to come.

There were cases, in which individuals were almost ready to cast in their lot with us; and in one instance, a man whom we met reading Barth's Scripture History in Panjabi to the people, followed us for three days. He said he was convinced of the truth, and wished to go with us; but he intended to leave his family behind. This we discouraged; but when he assured us that he had made all necessary arrangements for their support, we consented, on the condition that he would bring them after a while to Lodiana. When, however, the decisive hour came, his courage failed him; his convictions were not so strong as to enable him to disregard the taunts and jeers of his neighbours. He hung back, but promised to visit us at Lodiana. We have not seen him since. Could this class of our hearers be visited more frequently, some of them would in all probability be rescued eventually from heathenism. But when Mission stations are at so great distances from each other as at present, and when the visits of the itinerant preacher are of necessity few and far between, much of the ground, as yet but imperfectly prepared for the reception of the Gospel, is overgrown again with the weeds of prejudice and superstition, and much precious seed and labour, humanly speaking, appear to be lost.

In a village near Ferozepore, we met an old Maulvi, who had a discussion some thirty years ago with the celebrated Dr. Wolff. Although very aged now, he distinctly remembered arguments used by the Doctor in support of the Gospel. The poor old man, however, seemed as far from the kingdom of God as he probably was in those days, but his mind appeared not to be at ease.

A much more hopeful case presented itself in a young educated man, now in Government employ, who seemed to be almost a Christian. In speaking of his difficulties, he said: "What can I do? I live at a great distance from the nearest mission station, (fifty miles) and when after years the Missionary pays a flying visit to this place, I cannot on account of the

position I hold, (deputy inspector of police,) stand among the crowd to listen. On this occasion, however, he overcame all his scruples, stood among the crowd while we were preaching, and took part in the discussion raised by some Muhammadans, whom he kept in check, whenever they were disposed to use unfair arguments. Afterwards he walked with us to the tent, where we had a pleasant talk with him.

After crossing the Sutlej, we thought we observed a change in the disposition of the people. They seemed to be less acquainted with the object of the Missionary. Their bearing towards him was marked by less friendly feeling; he sometimes felt that he was an unwelcome visitor. But it must be borne in mind, that the Gospel was preached on the southern bank of the river for years, while the country on the northern bank remained closed to the messenger of peace.

New Sikh Sect.—The Sikhs have had their attention directed lately to one of their brotherhood, who lives at a short distance from Lodiāna, and who has set himself up as the leader of a new sect. He counts his followers already by thousands. So far as we have had an opportunity to observe, the movement does not appear to be the result of inquiry after truth; it seems to be mainly the offspring of ambition, prompted by a desire to gain a name. As usual in cases of this sort, old predictions are revived, or new ones invented, to support the claims of the leader; and the disciples show no disposition to examine into the merits of these. The name of the man is Ram Singh, and an incarnation bearing that name is expected from the East, to bring deliverance to the Sikhs. The prophecy points, however, to a place much farther East, than the little village in the neighbourhood of Lodiāna. It speaks of Sambal Muradabad as the place from whence the deliverer is to come. The peculiarity of the sect is, that they are heard to utter groans frequently. It is said also, that in the village of their chief they have been taught a sort of drill; but since it has been suspected that there is a political meaning in this movement, the followers are very unwilling to speak of these things, and they wish to have it believed, that there is nothing peculiar in the new sect. The leader is a quiet looking old man, without any learning, who was probably betrayed into this scheme by the circumstance, that his name happened to be that of the expected Avatar.

Inquirers.—We have had several inquirers who took up their abode on the Mission premises, and found the means of support in the book-bindery. They were all simple-minded villagers, and of the weaver caste. Some of these have

returned to their homes, the entreaties of the father in one case, the deceptive and since unfulfilled promise of a mother in another, and the remonstrances of a wife in a third, gaining the victory over the conviction of the heart. They were lately visited by the Missionary, when they told him that they were not happy in their old homes. They are looked upon with suspicion by their friends, and they wish much to return to the Mission premises, but engagements, which they were induced to enter into with land-owners, to work for them, keep them at present tied to their village. Had we baptized them in haste, it is probable that they would have remained with us. But all that they then seemed to have received, was a vague impression, that the Christian religion is the true one. An intelligent faith in the Redeemer, and a conviction of the necessity of His vicarious sacrifice, seems even now wanting. The inquirers that remain make progress slowly in the knowledge of Divine things.

Boys' School.—At the close of the last Mission year, this school had 254 scholars.* The number has gradually risen to 304, of whom 39 study Persian only, the remaining 265 constituting the English department. The average attendance of the year was 231.

The more advanced pupils are studying evidences of Christianity, natural philosophy, chemistry, mathematics, etc. The interest manifested by many of these youths in the pursuit of their studies, has been encouraging to their teachers, and satisfactory to those that attended a recent public examination. To see so many boys and young men daily attending to their respective lessons in the different branches of useful and important secular knowledge is cheering; but a still more interesting sight it is, when they receive their Bible lessons, or are assembled at the opening of the school,—to listen, many of them with apparent seriousness, to the reading of the Scriptures and prayer.

Orphan Girls' School.—The orphan girls' school, numbering about fifty pupils, has continued to claim a large proportion of the attention and labours of the Missionary and his wife. Considering the position these girls are to occupy, as wives and mothers in the native Christian community, the importance of such an institution can hardly be overrated; and no pains should be spared in the training of such children. We have continued to feel, that we have a very interesting charge committed to us, and we find a rich reward for our labours, in the affections of these children, and their entire confidence in us.

Press.—During the year, two typographic, and four lithographic presses have been in constant operation. They have been the means of giving 25 publications to the Missions, for distribution. Of these 16 were in Urdu, 5 in Hindi, and 4 in the Punjabi language. Besides these, there was a good deal of English printing done; more in fact than in any previous year. The chief work in that language was the Report of the Panjab Mission Conference.

The Depository has continued to supply the Panjab, and to some extent the North West Provinces and Oude, with books and tracts for distribution. The demand being great, we have never a great variety on hand; for editions, especially in Urdu, are generally disposed of, as fast as they are received in the Depository. This is particularly the case with the Monthly Urdu Tract, which is now published in editions of 4000 each.

SAHÁRANPUR.

During the former half of this mission year, the station was under the charge of Mr. Woodside of Kapurthala. Till the month of April, Mrs. and Miss Campbell laboured, chiefly in connection with the orphanage; the former having the management of it, while the latter taught classes in the school. In April, Mr Calderwood took charge of the station.

Mr. Wylie and others occupied several months of the cold season in preaching in the district. In over a hundred villages, the gospel message was delivered. The audiences varied from ten, to seven or eight times that number. Scarcely any opposition was met with, while in many instances large audiences listened with apparently earnest interest.

At the Hardwar mela, and several smaller ones, preaching was kept up a large part of each day, while the fairs continued. At these, we had an opportunity for distributing the Scriptures and other religious books, much more extensively than in villages. At a mela held near Saháranpur, the demand for reading matter was very great. Although we adopted various measures, to prevent any from obtaining books, except for the purpose of reading them, yet within two days about a thousand tracts and copies of one or other of the Gospels were distributed. A few of these were sold, at nominal prices.

At the mela near Saháranpur, referred to above, an effort was made by Mrs. Calderwood, assisted by the Bible women, and others connected with the Mission, to proclaim the Word of Life to the multitudes of females there congregated. Although many listened for a short time, their attention could not long be retained. But in the quiet of the zenana, there seems to be a better opportunity for this important work than

in the bustle of a fair. By the persons specified above, this work has been performed in about a hundred families of Saharanpur. On being invited to do so, they have visited many of them several times. By *all the inmates* of the zenanas they seemed to be heartily welcomed, although by the *masters* of a few they appeared to be regarded as intruders. Not so by all. Several men urged them to come to their homes, and give their women the good advice they had heard them giving in neighbouring houses. We have very sanguine hopes of much good being yet accomplished here, in this department of our labours.

SABÁTHU.

At the commencement of the mission year, Miss Beatty was connected with this station, as mentioned in the last Annual Report. At the annual meeting in January, the mission appointed Miss Beatty to the charge of the girls' school at Dohra, and she left Sabáthu, to join that appointment, in February. However imperative the necessity leading to this measure, it was an occasion of much regret to the Missionary and his wife, to lose the services of a valued and efficient fellow-labourer; especially as Sabáthu, though a small place, offers an inviting field, in the department of female education.

Bazar Preaching.—For some months past, this duty has devolved chiefly upon the Scripture reader; the Missionary's time being so engrossed by the school, proof reading, and correspondence, as to debar him, to a great extent, from engaging in it. The Scripture reader has made it a rule, to go daily to the bazar, and often twice a day. With regard to any residents there, who have appeared specially friendly, as formerly mentioned, only the same friendly spirit can be reported. Not a step in advance, toward professing Christ before men, can be confidently said to have been taken by any one of them. Yet others, who at first resisted the truth, have appeared to be convinced, and ceased from their opposition; and it is matter for thankfulness, that a general willingness to listen to the word has been exhibited.

Itinerations and Melas.—The Scripture reader and his wife were out itinerating for several weeks in the spring, among the villages, to the north and north-east of Sabáthu. In some places much indifference was manifested; sometimes mistrust, sometimes decided opposition. In most cases, however, after a little effort, the confidence of the villagers was obtained, and at several places marks of kind feeling, and interest in the message, were elicited. The opportunities obtained by the Scripture reader's wife, for intercourse with the women, were

repeatedly very encouraging. At one village, a woman appeared quite affected by the truth: and after listening for some time, said with much emotion, "you have told me things that have made me unhappy, now tell me something to comfort me."

Bible Woman.—There have been special efforts made to carry the gospel message to the women of Sabáthu, in their own homes; and for a part of the year Tabi, the wife of the Scripture reader, has spent a portion of each day in this work, often accompanied by Mrs. Janvier. Tabi almost invariably meets with a kind reception, and sometimes gathers around her attentive and interested listeners. Upwards of eighty families have been visited in this way; some of them many times. 3,217

JALANDHAR.

Preaching.—We have been preaching repentance, justification by faith, and sanctification of heart by the influences of the Holy Spirit. We have sometimes had large congregations in the streets of the town, to listen to our teachings. But the great truth which we wished to impart to the minds of the Hindus, viz. the free, responsible relation of every individual soul to God, makes very little impression. A Hindu can hardly conceive the necessity of this *individualism* in religion; this self-separation from the rest, and personal union with Christ, the Incarnate God. The duty of every man to think for himself, is in itself a rebellion against Hinduism. It is not the nature of Hinduism to allow any individual to think of, or to hope for salvation, independently of his family and relatives. The shasters promise endless enjoyment after this life, to all persons for whom solemn rites, in the way of funeral obsequies, are performed by their nearest relatives after their death. The Hindu cannot easily extricate his mind from the authority of this shaster, so as to strive alone to enter the narrow gate of heaven. He cannot venture upon exercising the right of private judgment, on such serious subjects. He would rather risk the happiness of his future state, in connection with others, than to depend upon personal piety and spiritual union with Christ.

The performance of funeral rites by some near relative is valued above all personal virtue. This is one reason why the most serious among the Hindus are so very slow to come out, and avow their convictions before the world. Though by arguments, they are often constrained to acknowledge those rites and ceremonies to be mere priestcraft, devised by Satan, to bind them down under sin and idolatry, yet they cannot extricate themselves from its influence.

The desire for knowledge continues unabated. It is rather increasing. The people, with whom we come daily in contact, pay the greatest attention to our teachings, and private conversation. Some of them sometimes express in reference to Christ, and His work of salvation, such feelings of respect and admiration, as to encourage us to hope, that a work of God is silently going on in their hearts; though it is manifest, that the interest they show in this matter is not powerful enough to induce them to give up caste and other things, and to follow Christ as their Saviour.

AMBÁLA.

Itinerations and Melas.—In October last Mr Thackwell, in company with Mr. Carleton, visited the Jwala Mukhi mela. The mela was much smaller than usual, and this notwithstanding that Government had made, as some of the pilgrims stated, a good road from Dehra to the shrine,—removing the stones and other obstructions from the way, so that travellers might approach Jwala Mukhi with greater comfort than they had hitherto done. It was argued from this by the pilgrims, that Government themselves must believe in the power of the deví, or “why would they make roads to her?” The pilgrims that did attend, however, appeared to be no less zealous than those of former years, to do honour to their deví. Their shouts of “Deví jí ki jaí, Deví jí ki jaí,” in reply to the exhortations of one of the missionaries to give their homage to Christ, forcibly reminded another of them of the shouts of the Ephesians, on a similar occasion, in honour of their goddess Diana.

Mr Thackwell made a preaching tour from Lahore to Lodiana, viâ Firozpur, and often had large audiences in the villages by the way. He subsequently visited thirty-five villages in the suburbs of Lodiana, and preached in them all. Met with bitter opposition from some of the Muhammadans, and one of their *Maulvis* used most abusive language towards him.

LAHORE.

It is worthy of observation, that the two missionaries, who commenced the Lahore mission in 1849, are working here together in 1863; and that one of the two has been connected with the station during the whole intervening period. The influence of a missionary is no doubt often greatly increased, by remaining for a long time at the same place, and his presence there becomes to the people an assurance of the church's determination to carry on the work to a successful issue.

The year under review has been marked by no events of particular interest, but it has been one, we trust, of steady progress.

Preaching to the Heathen.—The missionaries and native assistants have, as heretofore, preached the Gospel daily in the streets, or at the gates of the city; and the audiences, though occasionally disorderly and rude, have generally been civil and attentive. We must admit, however, that little visible impression has been made upon the masses as yet, by the preaching of the Gospel. There is no part of our work, which requires more faith and prayer than this.

Colportage.—About the same amount of success has attended our efforts to sell books, as last year. A very large number of tracts, including 1000 copies per mensem of the Monthly Tract in Urdu, have been distributed gratuitously. The railway station has afforded the best place for this work, the passengers willingly taking tracts to read in the carriages.

Bible Woman.—The Christian woman, employed to visit her country women, has continued to go to the places where women congregate, and to their houses. The reception she has met with has been of a varied nature, but the wives of Mazhabí Sikhs have been the most willing to receive instruction.

Church.—Several persons have applied for admission to the Church, of whom four have been received. One of these is the wife of a Christian servant living on the mission premises, and the remaining three are Bengalis, who had been educated in English schools in Bengal. They had all tried the Bráhma system, but found it unsatisfactory; and are now, we trust, true believers in our Saviour.

There are now twenty-two communicants, and six non-communicants, in connexion with the congregation, besides fifteen children.

Inquirers.—Among those who have appeared as inquirers, we may allude to two who had been educated in Government schools. They both seemed to be most earnest, but both have in some measure disappointed us. An old Muhammadan faqír also has applied for admission into our community; and he has introduced one of our Scripture readers to a number of persons, who, he says, are of like mind. The Scripture reader has visited several companies of such persons, and says they are most willing to hear the Gospel.

There are a few persons of education and intelligence in Lahore, who profess to be Christians, and are, for aught we know, really such, and yet deny the necessity of receiving baptism, or of uniting externally with any Christian Church. The influence of such may be injurious; or, if overruled for good, may be most beneficial.

DEHRA.

For the first time in the history of our Mission station, we have to report the death of a missionary. Mrs. Herron, after an illness of six weeks, died on the 25th of November.—“Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

It has been deemed advisable that Mr. Herron, both on account of his children and his own health, return this cold season to America. He is now making preparations for going, and expects to start in a few days.

It is remarkable that, during the year in which God has visited us most severely with personal affliction, He has blessed us most abundantly in our work. In the beginning of March, we were permitted to welcome Miss Beatty as a co-labourer at our station. We had long desired to see the Christian girls' boarding school under the care of a self-denying, faithful missionary lady. It has given us great pleasure to have our wishes for this important institution so fully gratified.

Our congregation is now larger than it has ever been. A great part of the year, our Christian community consisted of one hundred members. The last time the sacrament of the Lord's supper was administered, there were thirty-five communicants. The monthly collections since May amount to more than one hundred rupees. Although the conduct of some of the native brethren has not been what we could wish, yet we have had no case of discipline during the year.

RURKI.

Itinerations.—Returning from the annual meeting in January last, I made an itinerating tour of some extent, accompanied by my catechist, commencing at Ambala, and passing through Karnál, Pánapat, &c. to Delhi, and from thence, viâ Meerut, Muzaffarnagar, &c. to Rurki. Having made an itinerancy along the same route, a little more than ten years previously, I was led to compare the conduct of the people towards the missionary, in each place visited, with what it had formerly been, and was favourably impressed with the improvement that had taken place. Not only was more deference paid to our preaching, but much more knowledge of the leading truths of Christianity was exhibited than formerly, in almost every town and city through which we passed. I was especially pleased with the improved conduct of the people of Pánapat, and a few other large cities, where ten years before my assistant and I were treated with much rudeness and no little contempt. I think therefore we

are safe in drawing the conclusion, that the Gospel leaven is, though slowly, yet steadily and certainly, spreading amongst the people of this part of India.

From Landour, in the month of May last, I made an itineration of about a fortnight, in company with Mr. Fullerton of the Furruckabad mission, amongst the villages in the interior of the hills. It was our design to spend at least a month in this way, but very severe illness in my family obliged us to return much sooner than was at first intended. On our return homeward we travelled a few days on the banks of the Ganges, or Bhágíráthí, as it is generally called by the natives in these parts, and had frequent opportunities of preaching to groups of pilgrims, on their way to and from the celebrated shrine of Gangotri. These were generally people of the plains, and could understand us more easily than the inhabitants of the hills. On the Ganges, we had many more opportunities of preaching than elsewhere; but on account of the great heat of the weather there, we found our health suffer materially, and would dissuade other Missionaries from visiting those regions at that season of the year. The greatest drawback we experienced, in our itineration, was the difficulty of making ourselves understood by the hill people, whose ordinary language is a peculiar dialect of Hindi. A few of them, especially those who had intercourse with the plains, knew more or less of the common Urdu; but for the most part, they were not able to comprehend much of what was said to them in this language. In our addresses we used, as far as practicable, simple Hindi terms, and thus, as we trust, conveyed to their minds some of the important truths of the Gospel. We found no disposition to cavil at what was said, except in Tiri, the capital of the mountain territory through which we were travelling.

RAWAL PINDI.

Itinerations, &c.—Two months of the year under review, (December and January,) were employed in attending the annual meeting of the Mission, and the Panjáb Mission Conference at Lahore. The journey to and from Lahore, including a detour to Siálkot, and covering in all about 350 miles, being performed in tents by daily marches, was made to serve as a rapid *itineration*. All along the route, the Gospel was preached, and books were distributed; a few of them being sold at nominal prices. The Scripture reader, Yaqub, who accompanied the Missionary, became very ill after leaving Ráwal Pindi, and was left at Jhelum, under the care of the Rev. Mr. Toussaint, who kindly attended to him. After a short sickness he died, and thus soon followed his wife, who had died only a few months before.

At *Murree*, in the mountains, during a stay of several weeks of the hot season, constant opportunities were enjoyed, in company with the Rev. Mr. Paterson of the Siálkot Scotch Mission, and the Scripture reader, Isá Dás, for missionary work among the mingled classes of hill and plain people, frequenting the roads and bazars, and among the sepoys of the lines near the station. A few inquirers were met with at *Murree*. One of them, a Muhammadan, by trade a mason, seemed to be in earnest, and afterwards accompanied Mr. Paterson to Siálkot, where he was baptized.

About *two weeks*, of the stay in the hills, were given to a *short tour* among the inhabitants of the villages. Very few of the villagers were able to read, but they listened attentively.

Two persons were met with on this tour, who professed to be seriously and favourably impressed by the truth; one a Sikh, the other a Musalman. The latter seemed to be especially interested, and promised to visit Ráwal Pindi, in order to receive further instruction.

KAPURTHALA.

In looking back upon the events of the year now drawn to a close, we find some which call for deep and heartfelt humiliation before God. His hand has been laid heavily upon us, as a little Christian community.

Four of our number—three infants,* and one adult member of the church,—have been removed by death.

In our last annual report, it was stated with much sorrow of heart, that though the mission had been three years in existence, yet “Not one soul” had up to that time, “publicly professed faith in Christ.” Not long after that statement had gone abroad, the Lord was pleased to favour us with some tokens of more direct encouragement than any we had previously witnessed.

A Muhammadan, who had long been an inquirer, made a public declaration of his intention to embrace Christianity, under circumstances that left no doubt as to his sincerity. He was baptized in the month of January.

The manner in which his highness the raja identified himself with the Missionary Conference at Lahore, the interest he manifested in its deliberations, and the public declaration he made in the presence of most of its members, of his firm belief in the truth of Christianity, and his implicit trust in the Lord Jesus Christ for his own salvation, afforded ground for much hope that he would ere long be enabled to take a still more decided step, and enrol his name among the recognized followers of the Lamb. The month of May witnessed the baptism of an-

* One of these, since the close of the mission year.

other adult convert. This was a young woman educated in the Lodiāna orphanage, who had been married to our apothecary in the preceding February.

Both this case and that of the Muhammadan above-mentioned claim more than a passing notice in this place. The latter, named Lalú, was known to many who will read this report. He entered Mr. Woodside's service, on his joining the mission at Sahāranpur in April 1849, being then a youth of about 16 years of age. He had thus, at the time of his baptism, been under Christian influence and instruction, nearly 14 years. Soon after entering upon this service, he learned to read and write. He became a diligent student of the Scriptures, and soon gave up all attention to the rites of the Muhammadan religion. He was a young man remarkable for his honesty, truthfulness, and general integrity of character.

For some years past he was in the habit, during his leisure hours, of teaching the ignorant to read, or of reading to those who were willing to listen to the Word of God; yet during all this time he never expressed any desire to be baptized. In the winter of 1861 he became ill. It was soon apparent that his disease was consumption, and that his recovery was hopeless. With the progress of his malady, his Christian tendencies became more and more manifest. His parents, who lived with him, were now alarmed, and endeavoured to persuade him to leave the Panjab, and return to their native place in the North West Provinces. To this he would not consent. They consequently, in the most heartless manner, determined to abandon him, which they did, taking with them his wife, and only child, a boy of about three years of age. The poor man was thus left, without a single relative to attend upon him, during the closing months of his earthly career. He bore his sufferings with remarkable resignation. His faith in Christ was firm to the end, and he died in that faith which he had long secretly cherished, and which, in the providence of God, he was after baptism permitted to testify to, only by his death. This case shows, that we should never despair of the conversion of any, however long they may continue under Christian instruction, without manifesting a desire to profess publicly the religion of Jesus. God's ways are not as our ways.

The other convert, referred to above, was originally rescued from a life of infamy, when a little girl, by the Superintendent of the Doon, and was by him made over to Mr. Woodside, then resident at Delhra, to receive a Christian education. She was afterwards enticed away from the mission premises, and concealed for more than three months in the house of a Muhammadan at

Dehra. Her place of concealment was eventually discovered, in a most remarkable manner, and after all hope of ever finding her had been given up. The parties who had stolen her were punished by the authorities, and she was again made over to the Mission. She was then sent to Lodiaua, where she remained till the time of her marriage. With the education she has received, it is hoped she may be very useful in helping to instruct her countrywomen. This case shows how much good might be done by Christian men in authority, in rescuing poor unfortunate little girls, who have either been sold by their parents, or in some other illegal way have fallen into the hands of those who speedily effect their ruin. The number of such children, in every part of the land, is legion.

The general extension of intelligence among the people of the Panjab is nowhere more marked than in this district. We have lately been visited by a deputation of five individuals, professing to represent a community of some sixty persons, who stated that for years they had been seeking a more intimate knowledge of the religion of Jesus. They are all Muhammadans, but profess to have discovered the superiority of the Christian religion over that in which they were educated. It would be premature, to say much of this movement at present. The members of the deputation were liberally supplied with books, and were recommended to return to their respective villages, and continue to seek for more light, at the same time pursuing their usual avocations as cultivators of the soil. One of our native assistants has since visited these people, and met with a most friendly reception. Every attention will be paid to them, and time will reveal what God means to effect with regard to them.

A branch school was commenced at Phagwára in the latter part of the cold season, under the Scripture reader, G. H. Stuart; but his health having failed, it was discontinued in the rainy season. We hope soon to re-occupy that important post, together with others in the raja's territory, that are crying loudly for the blessings of education. The reason that more has not hitherto been done, is the absolute want of Christian teachers suitable for such positions. The raja's sons and nephew continue to prosecute their studies as before, and since April the raja's son-in-law has also commenced the study of English. The sons of the Nazir are also receiving an English education under a private tutor, and are examined weekly by one of the Missionaries. These all unite with the two more advanced classes of the English school twice a week, for special exercises in the Scriptures and the English lan-

guage. These meetings are found to be very beneficial to them all. In addition to those in attendance at the school, there are many adults in the town, who are striving in various ways to acquire a knowledge of English. So great is this desire, that some of them have solicited the opening of adult classes, at such hours as their other duties will allow them to attend. The time is rapidly coming when English will take the place which Persian has so long occupied among this people. They see that a knowledge of English brings with it a sensible increase of power and influence in the community, and the desire for it in some cases becomes a passion not to be resisted. We believe it to be a grave error, to oppose the tendency of the people in this direction, considering its important bearing on the moral and religious elevation of the masses.

The Dispensary has continued to shed its beneficent influence all around. The diseased of the city and neighbouring villages have had their maladies treated, and all their wants attended to, by Dr. Newton and his worthy assistant, R. Sterling. Many have also come from a distance. In addition to these, a large number of patients have been visited at their homes. This is a part of the Medical Missionary's labours, that is greatly increasing. Indeed it is often impossible for him to meet all the claims on his attention that are presented. It is gratifying to notice a steady increase of confidence in this branch of our labours, as it throws open such a wide door of usefulness in a still higher service. While the maladies of the body are attended to, the wants of the soul are not neglected.

IV.—*Mr. G. Smith on Christianity in India.*

The following are passages from an address delivered recently in Edinburgh to a Society of Ladies, by George Smith, Esq., of Serampore, temporarily absent from this country on a visit to England :—

I gladly avail myself of the opportunity of addressing your Society, under the conviction that it is the duty of every Christian man, who has had an intelligent experience of life and work in India, to tell in plain language to his countrymen at home what is thought of the labours of Indian missionaries, and the results of Indian missions, by disinterested eye-witnesses. During the greater part of a happy Indian life of ten years, I have had peculiar facilities for observing the whole course of the operations of missionaries, as well as of our

administrative and political rule, and I here declare emphatically that the missionary churches of the United Kingdom, and prominent among them the Free Church of Scotland, have never extended to their agents in the East that amount of liberal confidence, intelligent sympathy, and generous co-operation which is their due. Among the more than five hundred European and American missionaries in India, there are doubtless some who have made a mistake in selecting their field of labour abroad, and there may be a few who have chosen what may be called "missionaryism" as a mere profession. The Free Church may be no more free from such exceptional cases than others. But for such cases, few as they are, the responsibility rests mainly on the churches or committees at home—in the former of which the evangelizing spirit does not burn so brightly as it might do, and the latter of which have been of late too apt to sacrifice to the foreign mission field the lame, the halt, and the blind, instead of the best of the flock. But every Christian layman in India, who personally studies the character and the work of the missionaries, will unite with me in declaring that in no church, and in no profession is it possible to find so large a band of devoted, intelligent, and self-denying men—many of whom have consecrated to the regeneration of India the most scholarly attainments, literary gifts, and even considerable private fortunes—as the five hundred missionaries in India.

I am aware, however, that the doubts and hesitation of late expressed at home on the subject of Indian missions, have not so much reference to the men as to the systems on which they conduct their operations. To us in India such hesitation, and for such a reason, is generally considered, and not without justice, as an excuse for the want of an ardent missionary spirit on the part of the ministers of the churches, while it is undoubtedly the result of ignorance as to India and Christian work there on the part of their people, whom they take so little trouble to instruct. It might strike committees and managers of missionary "records," that if their agents are worthy of confidence at all, they, with their local experience, ought to be trusted to plan and work out the systems they consider best. What is true of the government of India is equally so of its evangelization—that the interference of half-informed and too often prejudiced authorities at home is a curse. Mission committees and editors shew very little faith in God, and very, great ignorance of the heart of the people at home and their agents abroad, when they, by a process of selection or suppression, "cook" missionary letters, and by a sort of

moral pressure induce missionary platform speakers to tell only part of the facts. The saying that truth is stranger than fiction has nowhere so striking an illustration as in the operations of Indian missionaries. Bear with me, then, while I speak of what I would call the Scotch missionary system, so identified with the name of its author Dr. Duff.

Protestant missions in India may be divided into three well-defined stages, each marked by the name of a great man—Schwartz, Carey, and Duff—an apostolic succession indeed, extending over exactly the past century. Each took up the other's mantle as it fell, till Duff has retired after working out the great scheme; and, as in all similar social and religious revolutions, leaving no single successor.

Carey and Marshman were pioneers—reformers before the reformation. Carey died in 1834. Four years before, a young and ruddy Scotchman, by name Alexander Duff, had first received the old saint's blessing, and listened to the aged missionary's experience. Like Schwartz and Carey, he entered on his third of the great Protestant mission century, extending from 1762 to 1863; though, unlike them, the Master has still spared him for foreign mission work elsewhere. What Schwartz seems to have aimed at, what Carey distinctly set before him and laboured for, though in a wrong direction, Duff has begun the accomplishment of. He corrected the great mistake of the Serampore Mission, by substituting for the East Indian the pure Hindu. From a hovel in the very heart of the great native city of Calcutta, with its resident and floating population of nearly a million, he sent forth those shocks which electrified the whole educated classes of India, which galvanised the hideous body of Hinduism as it slept its cataleptic sleep, and dreamed its monstrous opiate dreams. I need not tell you, how, by his college, by his discussions with native youths in public and private, by his vast personal influence and persuasive power in native society and among English officials of the highest rank, by his fertile pen and eloquent voice, by his interest in every public question affecting the weal of India, by his evidence before committees of the House of Commons, by his share in the great Education Despatch of 1854, and by his establishment of the three Indian universities which are doing so much to leaven the mind of India,—all apart from and in addition to his humble labours in the school, the college, the church, the converts' barrack, and the rural village—how, by such means, Dr. Duff has begun a revolution in Indian society, of the nature and results of which I can give you no adequate idea, unless you watch it on the spot as

I have done for the last eight years. I will indulge in no such flights or delusive rhetoric as you hear too often from missionary platforms—that India is on the eve of conversion, that Hinduism is tottering to its fall. Ah! it is not so that the Lord works. People at home think only that one day is with the Lord as a thousand years, forgetting that a thousand years are also as one day. Overlook not the great element in all progress—Time, and then your faith will be at once deeper and more intelligent, your prayers more earnest and acceptable, your liberality more generous and effectual. It is something to say that a century of missionary work, miserably inadequate in its extent, has created a Church of 300,000 souls; but it is more to say that the latter half of that century has set in motion great leavening forces which will, one day, no doubt far distant, but still clearly realisable by faith and common sense, bring all India—a land with nearly the area of Europe, and more than its varied population—to the feet of Christ.

Dr. Duff's general and greatest work I cannot better describe than that of Christianising all Indian progress; his special missionary work has been that of raising up native apostles who shall do for Christianity what Nanuk did for the Sikh creed. In all fairness it must be admitted that the latter has as yet been only partially successful, owing, I believe, to over education. Greek and Hebrew, the Confession of Faith, and a belief in the divine right of Presbytery or any other form of Church government, are very much less important for our native preachers, than sympathy with their countrymen and burning zeal. The Indian Church of the future will be very different from the various sects into which squabbles about non-essentials divide three millions of Scotch people, and probably not one whit less like Christ the Head. Confessions and creeds, which are with us the result of controversy and conflict, should not be too rigidly imposed on Asiatic Christians, if heresies are not to be provoked instead of avoided. But the last few years of Dr. Duff's career have seen a great improvement in our native missionaries, due chiefly to the vigorous rural mission in the interior, supported principally by the liberal and energetic Free Church congregation in Calcutta. Every year this defect will be remedied, and it may be left with safety in the hands of that congregation of shrewd Scotchmen and their Presbytery.

From native princes, like the Sikh raja of Kuppurtulla and the Hindu first prince of Travancore, to the poor student lad confessing Christ only when he dies, we have many typical

instances of the little leaven at work, obstructed by the immeasurable tyranny of caste, by the physical and moral cowardice of a people whose females bear children at eleven, live on rice, are in their prime at sixteen, and are old at twenty. This consideration will shew you that, when a change does take place, it will be on a great scale. Crowds will gain that courage to confess Christ, which is daunted and too often killed by the repulsive smallness, poverty, and social degradation of the native Christian community. That a nation will be born in a day in India is my sober belief, and I have hinted the reasons for it. The most powerful of all is the conviction of this, wrought by a daily observation for ten years of native society and beliefs. And this is the sober opinion of all observers.

And what, in this great, slowly working, but surely triumphant revolution, is the part of your Society, and of all who, like it, make female education their object? It is nothing less than the total regeneration, through woman, of that family system which, allied with caste and directing caste, is the greatest obstacle to India's progress. The very essence and power of Hinduism are found in these two—the necessity for every father to have a son, by birth or adoption, who, by performing his *shradh* or funeral ceremonies, will secure him everlasting happiness; and caste, which does not merely, as is generally supposed, divide Hindus into four great parts, but into as many rigidly defined classes as there are trades and professions. Look at a respectable Hindu family. It is not so much a family as a clan, a tribe, a *gens*, in the Roman sense. There is, unfortunately, no law of primogeniture, but the pauperising effect of the minute subdivision of property, as in France, is modified by the custom of all the sons who inherit equal portions holding their property in a common fund. The privilege of the eldest son is to preside in the family council. The daughters have no share. The only case in which one of the sons may hold property as peculiarly his own, is the unfrequent one of a father, in his eager desire for a son, vowing that if the child then in the womb is a male, he will assign to him a certain sum or estate, specially set aside for the purpose. This equal and coparcenary system kills all enterprise commercially; while, socially, by aggregating several kindred families in one clan, living in one house, it puts the whole under the always superstitious and evil influence of the oldest married woman of the large household. Woman, because she is ignorant, is thus the greatest obstacle to the progress of the Gospel in India. She has no intellectual exercise, no hopes or fears, no amusement or variety in her monotonous life, but the legends, the

ceremonies, and the great periodical festivals of Hindu idolatry. To her, immured in the female apartments, idolatry is all in all—destroy it and there is desolation in her heart. The picture of Micah, the man of Mount Ephraim, and his mother, in the Book of the Judges, is a vivid representation of Hindu life—the mother's curses of her son who took the silver meant for the fashioning of idols; her blessings when it was restored—"I had wholly dedicated the silver unto the Lord from my hand for my son;" the "house of gods," the ephod and teraphim, and the consecration of Micah's son again as priest; and, finally, the bitter cry, when the idols were stolen—"Ye have taken away my gods which I made, and the priest, *and what have I more?*" Take away her idols, and the cry of every one of the ninety millions of females under our rule in India will be—what have I more? It is yours, it is the duty and privilege of every Christian woman, with our Queen at the head, to give the women of India a knowledge of Him who was made of a woman, that they may have the true adoption of sons. It is a trite saying here, Secure the mother, and you have the next and all future generations. But, oh! how intensely and peculiarly true is it of a vast society constituted as that of the Hindus is.

Let me humbly suggest that your Society, and others of a similar kind, might be far more aggressive in system and in energy. The female orphanages and rudimentary day-schools at the various Presidency towns are necessary and valuable to the infant native church, in rescuing the outcast, instructing the families of native Christians, and training wives for the rising Christian community. But each ought also to be the practising department of a normal school, from which the elder girls would go forth to act either as teachers of rural schools, and assistants to those English ladies, who, like Mrs. Mullens, know the language, and superintend many zenana schools; or as interpreters in the case of others who cannot, having families, learn the language, but can establish and superintend, at the cost of a few hours a week, vernacular schools in their own station or district. Many young ladies, members of your Society, or friends under your private influence, every year go out to India married, or to be married. Accustomed to the active work of Christian benevolence here—to Sabbath Schools, district visiting, the comforting of the bereaved, and the succour of the poor,—such ladies complain that, in the solitude of an Indian station, and the lassitude of a tropical clime, they have nothing to do, nothing to renew old memories of holy work, no practical duty to keep the flame of personal piety burning in their breast. Indian *ennui* or

Heimweh seizes them as it seizes only the idle and despondent, and they blame a land where every human being they meet, every idol-house they see, cries to them for active care. Here is a sphere for you married ladies who will never be separated from husband or children, never leave the dear old home. Influence your younger sisters and friends, who, as the wives of Indian civilians, officers, planters, or merchants, will otherwise pine as they sigh, in the parched, degraded East,

"Ah! here no Sabbath bell
Awakes the Sabbath morn."

To those who land young, are cheerful, take exercise, and love work, it is my experience that India is very healthy. It exercises a fascination over such. As I go about visiting old Indian friends, and hear their longings for a return to a land they still love, I feel grateful that, with the sole sadness of separation from dear ones, I can so soon return to a country, to take a part, however humble, in the regeneration of which is indeed a joy. If every Christian English lady in India devoted only one hour a-week to the establishment and superintendence of a female school in her vicinity, whether in the city zenana or in the village hut, we should be able to say with more certainty than at present—the redemption of India draweth nigh.

Finally, the action of English ladies might be made more aggressively benevolent by petitioning both the Home and Indian Councils on such great public questions as widow marriage and Kulin polygamy; thus assisting us in India in our efforts for reform. * * * * It seems to me that legislation should go the length of declaring the children of every wife after the first who bears a son, illegitimate, and all future wives mere concubines. I have the assurance of one who was a Kulin, and is learned in the Hindu scriptures, that, while they encourage and recommend *satî*, so far from enforcing polygamy as a positive duty, they merely tolerate it like many evils, such as perjury. Since the root of Hinduism is the performance by a son of his father's funeral ceremonies, it would be well, *as a first step*, with the view of aiding Hindu progress, to tolerate polygamy only until this object was gained. The case of the Muhammadans is more difficult, and legislation for them must be regulated by facts not yet before Government. But this much is at present clear, that the divorce law might safely be rendered more stringent, and concubinage, so far as it is based on slavery—which it generally is—put down penally. As a beginning *now*, why should not the ladies of the United Kingdom, who so lately addressed their sisters in America on the evils of

slavery, send to the millions of their dark but kindred fellow-subjects in our Eastern Empire, a short letter expressing affectionate interest in them, and an ardent desire that they should enjoy the freedom of the early Vedic days, before the Musalman introduced his morally blighting rule, and in time rise to become all that the women of England are! Such a letter, translated into each of India's thirty vernaculars, would be becoming, since, for six years, one Queen has directly ruled over both. And it might be blessed by God, to carry a ray of light into the darkness of many a Hindu woman's breast. Degraded as India is, there is more than one of its daughters who could answer such a letter, and call for the redemption of the pledge which its writers would thus virtually take. God has given India to the women as well as to the men of Great Britain, to civilise it for Himself.—*Friend of India.*

IV.—*Three Members of the Society of Friends on Christianity in India.*

[The following extracts are taken from a pamphlet which embodies the thoughts of three members of the Society of Friends, who visited this country about eighteen months ago.]

In the course of our journey we have spent some time in the three cities of Calcutta, Bombay and Madras. We have had the opportunity of observing more or less of European and native society in the chief towns of the North West Provinces and some of the remoter districts of the Himalayas, and in the Punjaub. Taking Multan and Kurrachi on our way southward, we have visited various parts of the Malabar coast from Cannanore to Kotyam; also Salem and Vellore on our way to Madras. The latter part of our visit has included Bangalore and Mysore, the Neilgherries, with the districts of Madura, Tinnevely and South Travancore.

In so wide a field, any observations brought forward, must necessarily be of a very general and cursory character. We find races, languages and religious systems, differing greatly from each other. The relics of old civilizations, idolatrous religions, or a false faith, giving abundant evidence of those moral corruptions which the Apostle of the Gentiles so pointedly alluded to as the result of a departure from God, in those, who "while they knew God glorified Him not as God." Rom. i. 21. On the other hand, throughout this great empire, we pass from point to point where the Christian Mission has been established, and where its influence is shown, either in the modification of heathenism, the gathering of communities or congregations, or the establishment of schools where the Bible forms a part of the educational course. There is also a third element of vast importance for

good or evil in reference to the future of India ;—we mean, the English residents in civil and military service. In this view we may also allude to the non-official Europeans, a class which may be expected to increase, with the development of agricultural and commercial enterprise.

As strangers, we have perhaps been most impressed with the *indirect* effects of missionary labour and other agencies. We have heard of temples deserted, offerings to idols diminished, and sacred rivers and localities less frequented.—Surely these are presages of better things to come, when “thick darkness” shall no longer “cover the people.”

In two cases, we have been gratified by finding the English Bible taught in schools supported by influential rajas in their own territories. We think we are not mistaken in observing a higher moral tone, or if that term be too strong, moral *temper* of mind, in the recipient of Bible teaching, even when it does not result in the open renunciation of heathenism. It is delightful also to hear of cases of conversion through the simple reading of Holy Scripture—the written word being applied to the heart by the immediate agency of the Holy Spirit. We cannot withhold the expression of our hearty sympathy with those devoted women, many of them the wives and daughters of Missionaries, who are engaged in the great work of female education. We rejoice in the position this cause has gained, and the growing conviction of its indispensable importance to the future welfare of India.

In various places we have met with officers of the army, as well as civilians, who are earnest for the advancement of the kingdom of our Lord and Saviour Jesus Christ. Men who, separating themselves from the ‘course of this world,’ we have no doubt, not only find service for their Lord in their own immediate circles, but help, by their counsel and conduct, the little bodies of private soldiers found in many stations, who are seeking the kingdom of God, and are exposed to great and constantly recurring temptations. While we rejoice that so many in the various secular avocations of life, fear the Lord and speak often one to another, we cannot forget that there are also those who are officially charged with the spiritual oversight of the Europeans in this land. We would wish to cheer the earnest and conscientious labourer of every class, not ‘judging another man’s servant,’ but remembering that ‘to his own master he standeth or falleth;’ yet we must observe, that serious indeed is the responsibility of those who assume the spiritual oversight of others, and awful their condition, unless the flock committed to them be fed and tended, “not by constraint but willingly, not for filthy lucre, but of a ready mind.”

We are glad to find that the moral and sanitary condition of the soldier is gaining the attention of those in authority; that spirit drinking, and the social demoralization incident to the barrack life, are now brought forward as evils which should be boldly met and removed, as far as they can be, by legislative aid.

To the natives in this land who believe in Jesus Christ and love Him as their Saviour from the guilt and power of sin, we offer a few

thoughts in brotherly love. Was it not God who in the first place made your hearts soft, the Almighty who troubled you with a consciousness of sin, raising in you the prayer, "God be merciful to me a sinner?" Did He not shew His mercy and love in sending to you the messengers of glad tidings, making you acquainted with His words revealed in the Bible, and, by the touches of His own Spirit on your hearts opening them to understand the Scriptures, or preparing them to receive the word preached and there causing it to be mixed with saving faith? Remember often the times when you turned from dumb idols to serve the living and true God, and felt that you were as "brands plucked from the burning,"—"reconciled to God by the death of His Son,"—"who Himself bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness." Let the recollection of these things keep you humble, and may you so live in watchfulness and prayer, as ever to feel the witness of the Lord's Spirit with your spirits, not shrinking from increasing discoveries of the evil of your own hearts, but knowing that it is the Lord who subdues all your enemies under you. You have been taught "what manner of persons we ought to be in all holy conversation and godliness," how pure and chaste should be our conduct, how unblamable our intercourse with others. "God hath not called us to uncleanness, but to holiness." May you be watchful against any intemperance in habit, or untruthfulness in word or conduct, towards the heathen as well as towards believers. May you often think on the command of our Lord and Saviour, "All things whatsoever ye would that men should do to you, do ye even so to them." And as our Father in heaven maketh His sun to rise on the evil and on the good, if we would truly show that we are His children, we must love our enemies as well as our friends, "bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us." We rejoice that some of you have well borne persecution even from near friends, and that you have cheerfully given up father and mother, houses and lands, for Christ's sake and the Gospel, and have evinced much of the meekness and gentleness of Christ towards those who have opposed you. Some of you may be yourselves witnesses of the fulfilment of the promise of a hundred fold with these persecutions,—may have known your worldly position to be made more favourable, in finding Christian friends instead of those you have lost; or have seen your own relations and friends, even your wives or husbands, won over to Christianity. May you frequently read and meditate on the words of Holy Scripture, in your houses or by yourselves in retired places. Begin early to instruct your children in these blessed truths, "given by inspiration of God;"—and to train them in the habits of obedience and purity therein commanded. Often have Christian parents had the comfort of seeing, "that a child trained up in the way he should go, when he is old, will not depart from it." Practice and cultivate a spirit of love and confidence in your households, and thus will you the more easily restrain your children from the company of those who would lead them into the abominations practised by the

heathen, and, it may be, even by some professing Christianity. Remembering that you are only kept from falling through the grace that is in Christ Jesus keeping you in watchfulness unto prayer,—cultivate a spirit of compassion towards a brother or sister who may be under temptation, or beguiled in any way by the snares of the devil. Warn such an one in private, and in a loving spirit, not forgetting to pray for him. Be especially careful that any supposed trespass of another against yourselves be thus treated, privately, with the party concerned, in accordance with our Lord's injunctions, Matthew xviii. 15. "Grieve not the Holy Spirit," by evil in thought, word or deed: "quench not the Spirit," when your hearts are warmed with the love of Christ, prompting you to speak one to another for your encouragement, refreshment and comfort. We need hardly say that many of these remarks apply with additional force to those among you who are engaged in preaching the Gospel, or teaching others concerning its blessed truths. We earnestly desire that all such may feel that it is "God that worketh in us to will and to do of His good pleasure." This is only learnt through deep acquaintance with the deceitfulness of our own hearts, by the operation of that baptism "of the Holy Spirit and of fire," which it is the great prerogative of our Lord Himself to pour forth upon His Church and people, in these latter days. Under this blessed teaching it will surely be our endeavour that our words may be "always with grace, seasoned with salt," and that, when we speak in the Lord's name for the edification of others, we have an especial guard upon our own spirits, lest we "give the sacrifice of fools." There will thus be a harmony established between our words and our lives, and we shall be constantly watchful when we utter the language of prayer. "God is in heaven and thou upon earth, therefore let thy words be few." If we "pray with the spirit and the understanding also," our words may effectually "minister grace to the hearers," and will be blessed to ourselves, though the subjects of our petitions may be very few and simple, confined to those which we can not only utter with our lips, but which our hearts, under the felt influence of the Lord's good Spirit, can fully accompany. May the faith of all of you be strengthened, by knowing that your petitions in the name of Jesus, whether individual, social or congregational, are accepted according to the Lord's good pleasure; as they will be, whether obviously answered or not, as you abide in Him; for His promise is, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John xv. 7.)

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I.—*Extracts from the Report on Foreign Missions connected
with the Free Church of Scotland.*

(Concluded from page 451.)

MADRAS MISSION.

At the outset it is well frankly to confess that it has been a year of heavy trial, and while not in all respects, yet certainly in some, of great discouragement. Our staff of European missionaries has been reduced to a smaller number than at any former period of our Mission's history. When the last Report was given in, there was a prospect of our having in Madras, throughout the whole of the present year, the services of four European labourers. Almost at its commencement, however, it was found necessary that Mr. Blake should take charge of our station at Nellore; and while it has in all respects prospered under his care, and gives promise of abiding usefulness, his services were in this way lost at the head-quarters of the Mission. Very soon thereafter, Mr. Houston, after three years' labour in his special department as teacher in the Institution, returned to his native land. And before he had well arrived in it, he was followed by Mr. Campbell.

Thus before the end of April, there was but one European missionary left, and though he was aided, as far as his own duties would admit of, by Dr. Paterson, whose sympathy and experience were most invaluable, and deserve our warmest thanks, and without whose help indeed the burden would have been too great to bear, still it was impossible that, in these circumstances, things could be carried on with all the wisdom and care and energy which we would desire. And among our native brethren one (the Rev. P. Rajahgopaul) was com-

pelled to lay aside work for a time entirely by the failure of his health, which even now is far from being such as to enable him to labour as of old; while we deeply regret that it has been found necessary for another (the Rev. S. Etterajulu) definitively to resign his position. Thus on all hands has our strength been weakened. The return of Mr. Campbell so soon after his arrival here was more particularly a heavy blow; and it is with sorrow that you as well as we must hear of his having been, after, we believe, many struggles, led at last to give in his resignation.

The utmost that we could well hope to accomplish in our circumstances was to carry on our work and husband our resources in such a way as to be ready to resume all our operations again with vigour, when the much-needed reinforcement should arrive. This, and in some respects more than this, we have been enabled, by the good hand of God upon us, successfully to accomplish. And now we trust that the tide is turning in our favour.

In the end of September, Dr. William Carslaw arrived from Scotland to fill Mr. Houston's place; and though, arriving as he did almost at the close of a session, it was impossible for him to enter at once on the full duties and responsibility of his situation, we have already seen enough to make us sure that his aid in the Institution will be most cheerfully given, and most valuable and efficient in its character. At the same time we were joined at least temporarily by a German brother, the Rev. T. Metzger, formerly of the Basle Mission, whose services have been most valuable, particularly in the preaching department of our work. We trust that other help may arrive ere long. We have not indeed as yet any assurance of it, and as our Home Committee is at present without a permanent head, it may be some little time ere it comes.

But it is not only by want of men that our operations have been impeded. Our friends already know that we began this year under a heavy debt chiefly incurred in the midst of last year's trials, and with an expenditure considerably exceeding our ordinary income. At the same time our funds have suffered far more than usual from the return of large contributors to Europe, and the consequent failure of their help.

In these circumstances it might have seemed certain that our financial affairs would have fallen into irretrievable confusion. But through the blessing of God, and the help of many generous friends, the foreboding has not been realized. Our debt has indeed become considerably larger, but not nearly so much so as might naturally have been looked for, while our

subscriptions received in India have, in spite of all these losses, actually increased a little. And in connexion with this the sympathy and help of many friends should be acknowledged, and none more so than those of F. Agnew, Esq., whose exertions in this as well as other departments of our work have indeed merited our warmest thanks. Our circumstances, however, are still such as to make some diminution of expenditure imperatively necessary. Yet we have to acknowledge with gratitude that considerable retrenchments which would otherwise have been called for will be saved us by a grant to our Central Institution which has been secured from Government for the year 1864 upon very liberal terms.

A word as to our future line of conduct. It is plainly our duty to keep clear of debt; and therefore (painful though it be to give up any portion of work which has been consecrated by so much toil and prayer on the part of some who are long since entered on their rest) we have resolved on making next year some very considerable retrenchments. Every effort has been made to secure the money sufficient to carry on our work unimpaired, but since we have not been successful, we believe that our retrenching somewhat in the mean time is according to the will of God.

In our scheme of retrenchment, we have throughout endeavoured to keep in view these two objects. 1st, to interfere as little as possible with the main features of the scheme of our Mission; and 2d, to give up such portions of our work as can be most easily resumed when sufficient means are once more placed at our disposal. For we believe that our present want is only temporary, and that God will raise up for us new friends both in India and at home, and will put into the hearts both of old and new to expend more liberally of their substance in his own cause.

INSTITUTION AND SCHOOLS IN MADRAS.

And first of the *Central Institution*. The number in attendance has greatly increased this year, and if increase of numbers had been by itself at all desired, it could easily have been attained to a much larger extent. But our desire is to stand high in point of excellence, rather than in point of number. For our higher aims as a mission, for the preparatory work which we seek to do in giving a Christian tone to common education, and ultimately a Christian tendency to all the higher thought of India, it is essential that our educational establishments, and most of all our Central Institution, should be so conducted as to command respect among, and wield an influ

ence over, all the thoughtful members of the native community. For this it is not necessary that the number in attendance should be very large, but it is necessary that the standard of excellence should be high. From various causes the Institution has for some years past failed to hold the position which it at one time had; but decided progress is making now. The general regularity and discipline, for example, are materially improved. For the last three months the average number absent daily has been 12 per cent. of the whole: last year for the corresponding period, with a smaller number in attendance, it was 15 per cent. Taking into account the innumerable obstacles to regularity in attendance here, this is not an unfavourable position, although it is not one with which we ought to rest satisfied. The studies have been considerably more advanced, particularly in the highest class, which, instead of constantly diminishing in number, has this year required some care and attention to prevent its becoming too large.

At *Triplicane* Mr. Venkataramiah has been in charge since March. Our establishment there must be considerably reduced next year; but though on a smaller scale, we have every hope that the school will be conducted with increased efficiency. In this and in all our schools we desire to attend to their thorough efficiency rather than to the number of pupils; and if it be at all necessary, at once to sacrifice the latter to the former.

In *Black Town School*, our other branch in Madras, Mr. Hufhton has been carrying on his usual work. In all such points as payment of fees and regularity of attendance this school takes a very high place. And this year the experiment has been tried, and hitherto with success, of assembling the boys on Sunday for exclusively religious instruction.

GIRLS' SCHOOLS.

The *Madras Day School* has always been the head-quarters of our female education. It was there that it was first commenced, and there that its initial difficulties have been met and overcome. It still continues in a prosperous state, under the active superintendence of the Rev. R. M. Bauboo. This school has many difficulties to contend with, peculiar to itself. Chief among these is the fear with which the Central Institution premises are regarded by the Hindus, as a "convert-making" building. There are, notwithstanding, 103 girls (including 21 Muhammadans) at present on the roll. This number is nearly 20 under last year's; but this is more than compensated by the increased regularity of attendance, and by

the gradual introduction of children belonging to higher castes and classes.

The *Balica Patasala*, or New School, in the Flower Bazar, has, ever since its establishment, been one of the most interesting of all our schools. Its situation is good, and it has not had to contend with the difficulties alluded to in the case of the Central Institution. It has also been considerably benefited by the interest taken in it by some of the enlightened Hindu friends of female education. It has from the beginning taken the very highest place as regards the respectability of the children, their regularity of attendance, and the general efficiency of the educational apparatus.

There are 100 girls, all of them caste Hindus, on the roll ; and of these the average attendance is 80, while the maximum has been as high as 92. There are no free scholars at this school. A fee is paid for all ; in most cases by the parents or guardians, in some by a few charitable Hindu gentlemen. Though Mr. Arthur Hathaway, of the Madras Civil Service, at whose expense this school was originally begun, has now gone home, he most generously continues to defray all its charges.

In *Black Town*, Mr. Hutton considers that decided progress has, in some respects, been made this year. The number is less than that of last year, but here as elsewhere there is increased regularity of attendance, and what is a good test of the efficiency and usefulness, especially of a female school, an increase in the fees.

Indeed, a fee is now paid by all the girls in attendance. The highest class pay four annas a month ; and the others two annas. There are many tokens here of the increasing interest of the natives in the education of their daughters. Some of the parents bring their children to school themselves, and not a few pay an occasional visit to mark their progress.

Mr. Hutton has been able this year to commence a Sunday School for the girls, which, though it be a new and in some respects a dangerous experiment, has hitherto been decidedly successful. A very large proportion of the pupils regularly attend, and amongst them all the senior ones. Here, as in the *Balica Patasala*, all the girls belong to respectable families ; and from this, from the energy with which it is conducted, and from the situation of the school in the very heart of the native town, we believe that the leaven of the Word of God will work from it, as from a centre, most widely and most powerfully upon all the mass of the community.

In regard to *Mrs. Anderson's Boarding School*, I have to state much which will encourage all our friends. A new assis-

tant, Miss Urquhart, has been appointed by the Ladies' Society in Scotland, and has been labouring since March with exemplary zeal and manifest affection for her pupils.

The desire for admission into the school continues unabated. Applications are constantly received ; but, I regret to add, have to be almost as constantly refused, in consequence both of the want of accommodation, and the want of means for increasing the numbers. The former defect will soon, however, be remedied. The dormitory, for which the Ladies' Society has given a most generous grant, and in aid of which a large amount has likewise been promised by Government, is rapidly approaching completion, and when finished will make the whole building thoroughly suitable for all the wants of the establishment.

But in addition to all that is thus hopeful in the mere machinery, I have the far greater pleasure of announcing that the Divine Spirit has himself been very manifestly working upon the hearts of some. In the last Report it was mentioned that four of the girls had begun to show unusual interest in spiritual things. When the Rev. P. Rajagopal was absent from town on account of his health, they were put through a course of careful instruction by Mr. Campbell, and were then baptized by their pastor on his return. Shortly after, three of them were admitted at their own request to the sacrament of the supper ; and thus received into full communion with the Church of Christ. At the same time there were admitted to the same privilege two girls (also under Mrs. Anderson's care), whose parents were among the earliest converts of the Mission, and who had thus been baptized in infancy. These likewise, we have reason to believe, had put on Christ before they were thus admitted into His visible fold. And the behaviour of all, since their solemn profession was in this way made, has been such as to warrant the hope that they are cleaving to Jesus still, and with some earnestness striving to go on unto perfection.

The school has been this year inspected by Mr. Fowler, who has given an encouraging account of the educational progress, and has expressed both officially and otherwise his great satisfaction with its state.

In the course of the year four of the girls have been married. One of them has become the wife of one of our most trusted agents—another of a catechist of the London Missionary Society ; while the remaining two have been united to native Christians in other walks of life. Concerning all, most favourable accounts have been received ; and we trust they will

continue to practise the lessons they have so long been learning.

Amid all the vicissitudes of our other work in female education, and all the disappointments, and all the want of much visible fruit, it is cheering to have one department to fall back upon in which steady progress is plainly making from year to year—something to be privileged to see that by our labours as a Mission, provision is so largely made for settling the Church in this land on the sure foundation of religion in the family, and of raising up to the Lord a godly seed to do Him service.

EVANGELISTIC OPERATIONS IN MADRAS.

Side by side with our educational operations in Madras, you are aware that we have at work a large preaching agency. This kind of work has been continued throughout the year as usual, though not with the same amount of European superintendence.

A new station has been opened in the Flower Bazar, one of the most crowded centres of population in Black Town.

There are nearly twenty services weekly in different parts of the town, in addition to the stated addresses on Sunday in our various schools. Among the most interesting of our stations is Dr. Paterson's dispensary, where Mr. Rajahgopaul regularly officiates on Sundays, and Mr. Metzger, also, since he joined us, at least once a week. I need not point out how favourable are the circumstances there for a telling proclamation of the gospel. The attention and apparent interest of the audience are often such as to give the greatest encouragement.

All our Christian agents are engaged to some extent in the work of preaching, especially our students of divinity. I regret that during a great part of the year, their instruction has from our want of strength been necessarily intermitted.

One of the newest, and at the same time most interesting features of our more direct work is that of attempted household visitation. This has been begun, though as yet it is conducted only on a small scale. It is more than could have well been hoped for by any one, who knows the difficulties in the way, that admission into no fewer than twenty-two households belonging to the middle and higher classes of native society should have been in this way gained by one preacher—the Rev. R. M. Bauboo.

Tours to various centres of population have been made by some of our agents. More especially I may mention one to Tripati, a great seat of idolatry, and but little visited hitherto with a missionary purpose. Each mode of Christian working

has its own peculiar recommendations. Such journeys as these do much to sow broadcast the seed, while in other departments of our work we seek to prepare the ground for, and then to watch and water.

Another means of spreading abroad the knowledge of the truth, intermitted for a time, has been this year resumed. The Rev. R. M. Bauboo has been engaged in the publication of a Tamil periodical, "*Satthia Thebum*," the Lamp of Truth, and also of various tracts. The little magazine has been published regularly once a month, and has already attained a very encouraging circulation. It is read by many of the more influential members of the native community, and some European friends also have given much help in distributing it widely.

By the liberality of a friend in Scotland funds have been placed at our disposal for an additional catechist. One is now labouring under the superintendence of Mr. Rajahgopaul, chiefly among domestic servants—a class among whom we have done but little hitherto.

Of the Tamil congregation there is little to report. It is prospering as in former years under its pastor's care. During the months of Mr. Rajahgopaul's absence his place was filled by Mr. Venkataramiah.

So much for our work in Madras. Let me tell you a little now of what we have been doing in our country stations.

WORK AT OUT-STATIONS.

Of Nellore, Mr. Blake writes as follows :—

The number of boys in attendance in the English department is about 150, which has not been reached for the last ten years. The gross number has been larger, because there were in 1853 Telugu and Hindustani departments which ceased in 1858, and a Tamil department was kept up from 1854 to 1860. Ten years ago the boys' division could show an attendance of about 250, and including girls from 350 to 290. The cause of the diminution in the boys' department is no doubt the retrenchment which the Mission has of late years found it necessary to resort to. And if we are supplied with additional funds, we shall be very glad to renew in January 1864 these three vernacular departments.

In the girls' department we have not reached above fifty this year, the cause of the decrease being the same as at last examination—the removal of the Sepoys from Nellore, whose daughters to a large extent made up the school.

We have endeavoured, and not without a measure of success,

to open a school within the town, for girls of a respectable class.

The attendance throughout the year has been remarkably steady, averaging nearly 120, notwithstanding the interruptions of heavy rain and frequent feasts.

The number of native Christians at this station is not very large, and as they were in the way of having service in English on Sabbath evenings, that has been regularly kept up during the year, with the exception of the vacation month.

There is a separate service in Tamil held in the small bungalow in Mr. Story's compound, attended by nearly twenty. This also has been kept up, with the same exception, throughout the year.

Every Sabbath forenoon there is a Telugu service in the school hall, with an attendance, including teachers, of about 150.

The preachings on week days have been regularly kept up on Tuesday and Friday. Since September a journal has been kept, which shows about 20 addresses a month, 50 or 60 tracts delivered, four or five Gospels sold, and nearly 1000 hearers. Only those who listen through an address are counted; and the usual number at a preaching is 30. This part of the work might be almost indefinitely enlarged if we had more native preachers. We have lately varied our usual plan, by leaving one preacher in the hall, and taking another to the neighbouring village, the streets of which we have taken up in turn. We are always sure of a speedy gathering, and the audiences have usually been steady and attentive. Only once a few stones accompanied our departure. But we cannot hope to do much more with our present numbers, as the two preachers are daily engaged in the school.

Tours have been made to Nursimacondah and Ullur. At the former place there is a vast annual concourse of people in honour of the god Nursimulu. I felt strangely, being the only European among thousands of idolaters. Dasseries with sacred ashes, beggars with holy fire, moved among the crowds to give them a blessing and get their offerings. At night the fire-eaters bathed their bodies in the flame of their torches, and lights appeared from a thousand bazar-stalls. To hundreds during the day in the tent and burning heat we preached Christ, and the message was received with attention. We have been twice at the latter place (Ullur) preaching as we went, and there seems to be a prospect there, and at Naidupet, and Gudur, of new schools. To these places we intend to proceed next week, when the school is closed.

The *colporteur* visits villages within a radius of twenty miles. During the last three or four months his work has been near and in Nellore. The number of portions sold, both Old and New Testaments, is 656, and the sum realized only Rs. 8. 3. 6. He visits every month from 200 to 300 houses, and his report is forwarded monthly to the superintendent of *colporteurs*. This is very important work, and needs especially men of godly and prayerful habits.

This would close the account of our work, were it not for some secondary agencies, which are of such importance when well wrought, as to be worthy of notice here.

A very important class in the Hindu community is the young men who, having left the Mission school, enter on new walks in life, and begin to set up for themselves. For them there was not hitherto here any special provision made, and with a view to aid them in mutual improvement, and the acquisition of useful knowledge, lectures have been delivered, and a native reading-room set on foot.

A beginning has been made of a library in connexion with the reading-room, in nine useful volumes given by friends, and for which we beg to thank them, as well as those who kindly contribute some of the newspapers.

At *Trivellore* a Christian agent has been for the first time permanently stationed. A more decidedly Christian influence has thus been communicated to the school, which will in time, we trust, produce its appropriate results. Besides teaching, this catechist has large opportunities for preaching; and *Trivellore* being, next to *Conjeveram*, the greatest centre of idolatry in this part of India, it furnishes a field from which we may hope that the knowledge of the truth will be widely spread abroad. There are also about twelve villages within easy walking distance of the town, in all of which our agent has visited and preached several times since he proceeded to the station.

At *Conjeveram*, the educational work is proceeding as in former years. The only change at the station is that we have now two Christian agents, instead of one as formerly. It was too great a strain on one Christian to be left, especially in such a seat of idolatry, uncheered by the society of a single brother; and accordingly, though we could ill spare his services in Madras, one of our early converts was sent to *Conjeveram* at the beginning of the year. These two agents, in addition to several hours of school work, have been regularly visiting and preaching among the dense population of the district. A large number of villages have been visited, and in the town

itself there is preaching regularly on the Sundays, attended always by the teachers and pupils of the school, and sometimes by many others in addition. Pleasing accounts are given of the reception sometimes met with in these preaching visits, more especially in the Parcherries, whose inhabitants, ground down by outward tyranny, have had indeed a hard training to fit them for understanding the news of real freedom.

But of all the opportunities of preaching in any of our stations, those afforded by the great feasts at Conjeveram are perhaps the most interesting, and in some ways the most important. Of these we try to take full advantage. During the whole course of the last one, six of our agents from various stations were present; and between them and some honoured brethren of another mission, an almost uninterrupted course of preaching was kept up in different localities, sometimes far into the night. Among the thousands assembled on such an occasion, let us trust that some carry away truth which shall arouse and save themselves, and through them enlighten many a dark and distant corner of the land.

At *Wallajahbad*, Mr. Ramanoojum carries on his work as heretofore. The district is very large and the number of villages great. The people are ignorant and simple, but much kindness is shown from time to time, and not a little interest manifested by individuals and whole villages in the truth that is proclaimed. Our work is here chiefly in the way of preaching, and is carried on by Mr. Ramanoojum, with the help of Appavoo, and a colporteur, for whose recent appointment we have to thank the Bible Society.

The school, which is under Mr. Ramanoojum's charge, is in a sufficiently prosperous state, but in the present circumstances of the district, the place which it fills is subsidiary to the more direct work.

At *Chingleput* an important and interesting change has been this year effected. The station has been placed in charge of Mr. V. T. Paramasiven, himself a member of a family long connected with Chingleput, and highly respected there. He has begun his work with great energy and zeal; and when to these the wisdom of experience has been added, we cherish high hopes of what he may be privileged to do.

The school has been to a considerable extent remodelled, and a more thoroughly Christian tone imparted to it. In the preaching department so much has not been done as will be, we trust, next year; the time of the Christian agents being largely taken up with attending to the various changes that have been made in the school. Still many of the neighbouring

villages have been visited ; and in the town itself, especially on feast days, preaching has been systematically carried on.

It may be mentioned that both here and at Wallajahbad there was an opportunity afforded us of getting whole villages to place themselves under Christian instruction on condition of their being supplied with land. Money for trying such an experiment would, we believe, have been contributed cheerfully by some of our friends ; but at least until the Mission is stronger in its agency, it does not seem desirable to undertake a scheme, promising indeed in some respects, but requiring withal so much care and skill and constant supervision.

On the contrary, we have to lament the drawing back of two of whom high hopes were at one time entertained. One young man who was baptized only last year left the Mission-house early in the year ; and another, who has been longer in connexion with us, did so at a more recent date. Neither of them is placed in circumstances which compel us to look on them as apostates ; but knowing the fearful dangers to which they have exposed themselves, it is with but little hope that our prayers for them can be ever mingled.

We might speak, were it wise to do so publicly, of many a token that our labour is not in vain, that the soil is being prepared, and that the good seed is beginning to take root. But let it never be forgot that the main aspect of our work is its preparatory one ; as indeed those who give themselves heart and soul to the cause of Christ are coming more and more to see that all work in India is preparatory mainly. And it will be well when it is more universally understood and realized by the Christian Church, that according to God's plan manifested both in His word and in the history of mankind, a long course of toilsome preparation is absolutely necessary, in order to bring to pass any great and glorious purpose.

NATIVE CHURCH.

Number in full communion in connexion with the Mission, 102.

BOMBAY MISSION.

INSTRUMENTS EMPLOYED BY THE MISSION.

1. Direct preaching of the Gospel at central station.
2. Combined Christian and general education, elementary and collegiate, English and Oriental.
3. Public lecturing and holding private classes and social meetings.
4. Assisting in translating the Scriptures, and preparing and circulating tracts and books.
5. Missionary itineracies.

6. Instruction of catechumens and pastoral care of converts.

7. Training converts for the ministry.

On the departure in April last of Dr. M. Mitchell from India, after his able, important, and valued services in the Mission cause, continued for nearly a quarter of a century, Mr. Stothert was called permanently to Bombay, where his aid was considered absolutely needful to the Mission, especially in its higher educational department, of the expansion of which (especially in connexion with the University of Bombay) there are hopeful indications. When the sad bereavement occurred at Nagpur,—by the sudden and impressive death of our pious, devoted, learned, influential, and not-to-be-forgotten brother, Mr. Hislop,—we should have been glad to have spared our excellent young friend for a season for that station, had we not found, on mature consideration, that, after our reductions in Bombay by the departure of Dr. M. Mitchell, and the establishment of the Rural Mission at Indapur, under Mr. Narayan, we really could not dispense with his most regular and effective services, without material injury to our establishment.

At the commencement of 1863 our subordinate agency lost the services of Mr. Benjamin Cohen, catechist for Jews, Arabs, and Persians, solely because our financial arrangements did not permit us to meet his demands and wants as to salary. He has since been taken into employment by the Society for Propagating the Gospel in Foreign Parts. During the past year several applications have been made to us for agents of his class by other institutions; but, with an inadequate supply forthcoming for our own missions, we did not think it expedient to induce any of our young men to break up, even for a season, their connexion with ourselves.

The teacher and catechist at the railway works on the Thal Ghat, prosecutes his labours in connexion with our own Mission, though he is wholly supported by our excellent Christian friend R. Paton, Esq., C. E., the resident superintendent of these great works, in behalf of the contractors. Of his character and diligence, we receive, from time to time, the best accounts.

We have two students for the ministry, one of the Hindu and the other of the Parsi race, who it is expected will be taken on trial for license within a twelvemonth.

NATIVE PRESBYTERIAN CHURCH.

Pastor.—Rev. John Wilson, D. D.

Elders.—Rev. Dhanjibháí Naurojî; Rev. N. Sheshádrí, at

Indapur; Mr. Yohan Prem; Mr. Baba Padmanji, at Puna; Mr. Bapu Mazda.

In connexion with the native church three regular services are conducted on the Lord's-day—one, in the morning, in English; one at mid-day, in Hindustani; and one in the afternoon, in Maráthí. A weekly service, in Maráthí, is also held for its benefit on Thursday evenings. Three meetings for catechumens are conducted weekly for parties attending it who desire to be admitted into its communion.

Eight persons have been admitted during the year as communicants into the Church on their own profession of Christianity.

All these cases of hopeful conversion are of a satisfactory character. They bring up the number of persons admitted into the Church on their own profession of faith in the Redeemer, since the commencement of the Mission, to 161. The present number of communicants is 78.

Altogether the native Christians under the direct care of the Mission in Bombay are 168, exclusive of some Christian pupils in the schools for whom the Mission is not responsible.

The available resources for the building of the native Church, including the collections so kindly made at home by our kind and excellent friend Dr. Miller, after payment of the site purchased three years ago, amount only to Rs. 12,000 (£200). We have ascertained that an addition of about £800 to this sum is necessary for the completion of the object in view.* For this further aid we urgently ask the friends of the Mission, both at home and in India. Many of them who may not have already come forward to our assistance in this important matter, may be induced to do so by this simple notice of our wants. The site which we have providentially secured, is that which above all we desiderated in Bombay. We have been offered four times its cost (which was Rs. 8300) from parties seeking to erect upon it an idol shrine. How pleasing is the thought, that ere long there will stand upon it, by the blessing of God, a church devoted to the worship of the living and true God.

EDUCATIONAL ESTABLISHMENT.

INSTITUTION—(Recognised 1861).—At the last public meeting of the institution, the names of 289 pupils stood on the roll of the school division, and 25 on that of the college division; making a total of 314 pupils. The roll in both departments has been extended since the commencement of 1864.

* Since this was written, His Highness the Maharaja Dhuleep Singh has contributed, on his visit to Bombay, 1000 Rupees to the Native Church Building Fund.

The progress of the students in mathematics, natural philosophy, and physical science, is considerably in advance of what it has been for many years. This is entirely owing to the zeal, ability, and diligence of Mr. Scorgie, whose happy addition to the staff of the Mission was noticed in last report. The studies in these, as well as in the other higher branches taught, meet the requirements of the University for candidates for degrees, and of our Presbytery for candidates for the holy ministry. Two of our pupils are expectants of the degree of Bachelor of Arts at the first University Convocation.*

During the Conference of all the Missionaries of our Western India Missions, held during the valued and fruitful visit of our honoured and endeared friend Dr. Duff to Bombay in October last, we came to the unanimous and deliberate conclusion that the students of all our stations matriculating in the University, and also those entering themselves before the Presbytery as candidates for the ministerial work, should be encouraged to finish their course of study in Bombay, where the institution has already been affiliated to the University, and from which the Presbyterian students, with one exception, have hitherto been drawn. The number of our Bombay students who have as yet matriculated in our University (exclusive of those transferred to the Grant Medical College) is only four; and of our Puna students, two. We expect a regular increase of these numbers year by year.

In last report it was mentioned that our excellent friend, James N. Fleming, Esq., late of Bombay, intended to endow the six scholarships which he had generously founded in our institution. This he has most liberally effected, by paying over to us ten thousand rupees, which, through the kind advice of our valued friend, Alexander Brown, Esq., we have got safely invested at eight per cent. per annum, thus affording annual interest of Rs. 800. Our esteemed friend Dr. Hugh Miller, to whom we have been for a series of years under obligations which we cannot requite, has also deposited in our names the sum of Rs. 2,000, for the endowment of the scholarship which bears his name. For this seasonable aid we are truly grateful to God. One of our youths, a matriculated student, who gained one of our scholarships by his merits as

* Degrees were conferred on both these students at the Convocation held on the 11th April last. The Chancellor of the University (Sir Bartle Frere, Governor of Bombay), in his address on the occasion, said, "I am glad to see among the B.A.'s two pupils of the Free General Assembly's Institution. They are, I believe, the first B.A.'s who have been trained at any but Government Institutions, and the University and Government must equally rejoice at and congratulate the Institution on such success."

tested at the end of the year, voluntarily placed it at our disposal in aid of a more needful pupil. This was Jaya Satya-Bodha Ras, the son of a native gentleman, formerly one of our most distinguished pupils, now a Principal Sudder Amin and Judge of a local Court.

A native friend, Karsandas Madhavadas, Esq., who is one of the heads of the reforming party in Bombay, has generously promised to furnish our institution with such a collection of standard works as at present we find necessary.

Vernacular Boys' Schools.—The statistics of these schools are as follows :—

Poor's Asylum School,	20 pupils.
Bene-Israel Boy's School, Bombay,	40
Kalyan School,	142
Mahabaleshwar School,	30
Panwel Bene-Israel School,	24
Alibagh Bene-Israel School,	27
Pen Bene-Israel School,	30
Ashtami Bene-Israel School,	21
Revdenda Bene-Israel School,	25

Total, 359*

The Poor's asylum school is taught by a convert.¹ The Bene-Israel schools are principally taught by Jews, that in Bombay being under the charge of Dr. and Mrs. Wilson, and those of the out-station schools being visited, since the retirement of Mr. Cohen, by a Christian student. The school at Kalyan, supported at an expense of thirty rupees monthly by our tried and liberal Christian friend C. B. Ker, Esq., C.E., is regularly inspected by our catechist Bāpu Mazda. When examining it lately, Dr. Wilson and Mr. Dhanjibhai found in it fifty of its pupils who have a good understanding of the leading doctrines of Christianity learned from books taught apparently *con amore* by the teacher, for some time a Brāhman pupil of our institution.

Girls' Schools.—The following is extracted from the Report prepared in December last :—

"The cause of female education, it may be safely affirmed, is making visible progress year by year in Bombay. All classes of the natives are now more or less becoming alive to its importance. During the year which is about to close, it has made decided advancement in the upper ranks of society, as evinced both by private arrangements made for the instruction of families and the projection and foundation of schools believed

* Exclusive of Mr. Dhanjibhai's Gujarati school (supported by a generous native friend), at present suspended.

to be suitable to the circumstances of those for whose benefit they have been designed. This is to be attributed to the general progress of education and civilisation among the richer natives, to the establishment of native charitable female schools (as those of the students' literary and scientific Association), and to the continued salutary action of the Mission female schools, which were the first founded in this city, and which, dealing with the youthful mind in its relations to God, as well as to the world, are possessed of the highest importance. Much good must, with the divine blessing, be the result. Truth of every kind and of every form is congenial with Christianity; and even the simple ability to read is a needful preparation for the personal perusal of that Holy and Divine Word which makes known the true God and Jesus Christ, whom He has sent. Education, when not conducted in a spirit of hostility to Christianity, removes error and obstacles which oppose its triumph throughout the world.

"But while we look with goodwill on all the appliances now resorted to for the education of Indian females, our highest satisfaction must be with the Mission schools. That they have been acknowledged of God to the instruction of many in the knowledge of divine things, and to the real conversion to God of a considerable number of their pupils, is their highest honour. Neither their extent nor their usefulness has been impaired by the institution of the other schools, to which allusion has now been made. Their only limit is to be found in the smallness of the funds devoted to their support, and in the consequently restricted agency by which they are conducted and superintended.

"The statistics of the female schools connected with the Free Church Mission in Bombay are at present as follows:—

Bombay Boarding School,.....	52
Ambrolie Lane School,	50
Bombay Bene-Israel School,	37
Paydhuni School,	57
Girgaum School,	54
Chira Bazar School,	36
Kalkadevi School,	41
Lohar Chal School,	39
Khumbar Wada School,	35
Girls in Bene-Israel Schools, viz. at Revadanda, 20 ; Ashtami, 5 ; Alibagh, 11 ; Pen, 7 ; Panwel, 7,	50
Girls in other Boys' schools,.....	5

Total number of pupils,..... 456

Owing to the great rise of the price of provisions and of house accommodation of late years, the expense of maintaining the boarding school in its present state of efficiency is large; but it is well worth the demand which it makes on public Christian charity, both in India and in Scotland. Its pupils are a very promising body of children and young women. Even in the absence in Europe for eight months of its disinterested and vigorous superintendent, Mrs. Nesbit, it continued to prosper under the judicious and faithful management of Miss Laird, aided by the counsel and visits of Mrs. Wilson. The Mission finds in the school a favourable place for two or more religious services throughout the week, which have been conducted by Dr. Wilson, Mr. Dhanjibhai, and Mr. Stothert. The benevolence of friends in Britain in liberally contributing, in response to the appeals of Mrs. Nesbit, to the erection or purchase of a house for the accommodation of the school, is most thankfully acknowledged, though more may remain to be done in this important matter.

In the other female schools of the Mission, there are 80 readers of the Bible, 108 readers of elementary books full of Christian, as well as general instruction. Their other pupils are board-writers. Those in Ambrolie Lane, which have two Christian teachers, are the most highly favoured.

The total number of pupils connected with the Mission stands thus :—

Free General Assembly's Institution,	314
Vernacular Boys' Schools,	359
Girls' Schools,	456
	<hr/>
	1,129

GENERAL EVANGELISTIC DEPARTMENT.

The most important information which we have to give under this heading is to be found in the following interesting communication from Mr. Dhanjibhai.

"The first month of 1863 I spent in Gujarat, chiefly at Surat, where I had many opportunities of making known the truth as it is in Jesus to former acquaintances and others. It was on this occasion that I attended a most important and singular meeting at Borsad, the Christian settlement under the superintendence of the Irish Presbyterian Mission. It was a meeting convened at the request of 200 persons (representatives of twenty-seven villages) who wished to know how they and their brethren should conduct themselves after making a profession of the name of Christ. Never shall I forget that

meeting, which so deeply moved my heart. Before leaving Surat, I delivered two lectures to the general public, and they were well received.

"Immediately after my return from Gujarat, I opened a vernacular school, through the liberality of a non-Christian Hindu merchant. This school was going on very satisfactorily, when suddenly the teacher left me for a better appointment offered by the Government Educational Department. His successor proved a very indifferent teacher, and in consequence I dismissed him. I hope I shall succeed in getting a better qualified person for the work. Till then the school will remain closed. I may mention that a number of my scholars have gone over to our central school.

"With a view to create an interest in the school, as well as to instruct the pupils, a weekly lecture in Gujarati was given for nearly four months in the school-room. In these lectures, which were on general subjects, I was regularly assisted by our friend Dr. Dhirajram, who has all along been taking great interest in my work.

"It occurred to me that, as the taste for reading is on the increase among us, and as most of our public libraries contain highly objectionable works, it would be most desirable to get up a library and reading-room on Christian principles. With this view, I issued a circular which was warmly responded to by Christian and non-Christian friends—Europeans, Parsis, Hindus, and Khojas. One Parsi gentleman gave a donation of Rs. 500, with a promise to renew it every year. The result of all this is the establishment of a library containing Christian and other works of an unexceptionable character. We have about seventy-five subscribers, with a number of whom I meet frequently to converse on the things that belong to their peace. Here, again, I must acknowledge the hearty co-operation of Dr. Dhirajram.

"During a visit paid to the Honourable Premabhai Hemabhai and his chief agent, I was pleased to find that both these gentlemen were very much alive to the importance of female education. They of their own accord, offered to send their wives to any class that might be opened for grown-up females. I promised to do my best on the subject. For about two months I went about my educated friends and others, and at last succeeded in getting a few of them to agree to send their wives, daughters, and sisters to the proposed class. On mentioning the matter to Mrs. Ballard, Mrs. Wilson, and one or two other Christian ladies, they kindly consented to take charge of the class. After meeting with some difficulties and

disappointments, the work was commenced with about seven or eight Hindu ladies, among whom was the wife of the Honourable Premabhai, a most regular and attentive scholar. In the height of the last hot season, the class was suspended, and it has not been resumed, chiefly in consequence of the state of feeling in Hindu society arising from the return from England of our friend Kersandas Mulji. I trust, however, that we shall at no distant time be in a position to recommence this somewhat novel work. Be it said, to the credit of the entire native press, that it greatly supported the movement.

"It is with feelings of devout gratitude to the Father of lights that I here record the fact that the New Testament for the Parsis and others is completed and published. I need not tell you of the importance of the work, nor of the difficulties experienced in its expectation. To your encouragements and suggestions I owe much of its success. You revised the proof-sheets as they were going through the press, and your long experience in the work of translations was of signal service. My heart was long set upon this work, and now that it is accomplished, I can die happily. May the Lord accept it and bless it!

"I continue to edit my monthly periodical called the *Ramdad* or *Dawn*. Its circulation has somewhat fallen off; but I have cheering evidences of its usefulness.

"At the beginning of this year, I commenced to give a series of twelve lectures in English on religious subjects of the highest importance. I have just finished this course. It was well attended, especially by the Parsis; and the topics discussed created no small amount of interest in the minds of our educated youth. The same lectures I delivered in Gujarati on Sabbath mornings at my library. The Lord follow them with His own blessing.

"Immediately after the close of these lectures, I was requested by some young men to give them regular instruction in the Bible. I have complied with this, and have just commenced two classes, one on Saturday evening for the Old Testament, and another on Sabbath morning for the New Testament. Hitherto the attendance is very encouraging."

Other evangelistic labours have been carried on in Bombay during the year, much in the form mentioned in other reports.

Dr. Wilson has had two and sometimes three preaching services, and conducted three catechetical and reading meetings on each Lord's-day. Mr. Dhanjibhai took alternately with him the morning English service at the Institution in 1863; and since the commencement of 1864, he has been succeeded

in this work by Mr. Stothert, who is always ready to render aid in this, as in other departments of labour. On Mr. Aitken and Mr. Stothert principally devolved the work of preaching to the Free Church congregation on the Esplanade, till the arrival of the Rev. D. C. Boyd, M.A., who has entered on his pastoral labours there with much promise.

All the missionaries take part in conducting Bible and prayer-meetings on Wednesday evenings. A public service, often followed or preceded by catechising, is conducted in Marathi by Dr. Wilson, for the benefit of native church members and inquirers, who are also encouraged to come at other times for private instruction. Several large meetings for social improvement and religious conference, have been held at Dr. Wilson's residence in the course of the year. On Saturdays he delivers a brief lecture (occupying half an hour) to the students of the Institution, alternately on a scriptural and scientific subject.

Mr. Narayan Sheshadri, with several native assistants, is prosecuting his labours in connexion with the rural mission at Indapur with much enterprise and promise. They have four services on the Lord's-day, one of which is for the benefit of the children of the ragged schools, the attendance at which ranges from 50 to 150. His labours on week-days consist of addresses to congregations in Indapur and the adjoining villages; visiting the seven schools of the Mission district, in one of which English is taught as well as the vernacular; and holding meetings and classes for pupils and inquirers. Mr. Narayan has charge, too, of the out-station at Jalna, where a catechist of the Mission has been residing for the last ten years. There have been two adults admitted into the Church at Indapur,—one of whom, Madhavarao, long a religious inquirer, and another, Savitribai, the wife of Hira Singh, colporteur. *Two* Indo-Britons (the son and daughter of Mr. Drake, long employed as a catechist at the station) have also joined its communion. *Twenty-four* adults and *ten* children have been baptized at Jalna. They belong to the Mang community, the lowest of the aboriginal tribes of the Maráthá country, who, in several places, are presenting themselves as religious inquirers in considerable numbers.

POONA MISSION.

The necessities of the Bombay Mission required the removal of Mr. Stothert to that station in July; and the loss of his services greatly impaired the efficiency of the Mission's operations here—Mr. Gardner being left alone in the superin-

tendence of the institution and schools till December. Mr. Small then arrived in God's good providence, and, without any loss of time, entered at once upon his duties with ability and zeal. He finds great pleasure in his work, and has already commended himself to the esteem and confidence of the young among whom he labours.

It is a matter of thankfulness that the health of the missionaries and their families has been preserved amidst abounding sickness, and the work in all its departments has been steadily prosecuted.

EDUCATIONAL INSTITUTIONS.

1. Central Institution in City—

Anglo-Vernacular Department,	450 pupils.
Vernacular Department,	150

For Boys—

2. Branch School in Camp, Anglo-Vernacular,	120
3. Marathi School in Camp,	70
4. Hindustani School,	80

For Girls—

5. Boarding School, Anglo-Vernacular,	19
6. Four Marathi Day Schools,	220
7. Hindustani School,	55

Total—Ten schools, containing... 1164 pupils.

We have seen serious impressions produced, which promised to ripen and bear fruit to eternal life ; but we have also seen the bud wither, and found our hopes blasted, at least for a time. The praying friends of our Mission will, it is hoped, bear on their spirits the case of such as have been awakened to a sense of sin and danger, that their convictions may be fostered till, under the Spirit's blessing, they end in saving conversion.

The numbers are taken from the corrected monthly lists. The attendance at present is rather lower than it was half a year ago. The causes known are, the introduction of a Mang boy into one of the classes of the Central Institution, which led to the resignation of the teacher, and the withdrawal of nearly the whole class. The teacher repented, and returned to his duty. A few of the boys did the same, but many never came again. At the same time we have some Mahar boys in the Camp school, who sit side by side with Brahmaus and other high caste boys in the same school. Another cause of reduction in all our schools is the severe visitation of cholera, and subsequently of small-pox. Several of our pupils have been carried off by these plagues, while others have been prevented

from attending school in consequence of the sickness or death of relatives. The dearth now for a time pressing heavily on all, has also led some parents to remove their children sooner than they would otherwise have done, to set them to earn something for themselves.

The Bible is regularly taught in all the classes, either in English or Marathi ; and on Sabbath afternoon an address is delivered in the institution, at which the attendance is voluntary, and, although never very large, is encouraging. This address had been discontinued for a time, but was resumed by Mr. Small immediately on his arrival.

The desire for English is increasing throughout the country, and pupils often come from great distances to study with us. Lately three youths presented themselves asking admission, and stating that they had come from a village in the South Maratha country, a distance of at least 120 miles. A youth, after learning a little English here, had returned to their village, and they, smitten with the love of the strange lore, had resolved to set out and make themselves masters of the treasure. The case of others is similar. Such young men while with us possess themselves of at least a portion of the Scriptures, and learn the great truths and doctrines of the gospel. These they will carry with them to their villages again, and may thus act as sparks set to kindle a mighty flame wherever they go. But whatever may be the issue, we gladly hail all such opportunities of what may tend to the furtherance of the gospel.

VERNACULAR EVANGELISTIC MISSION.

I am sorry to say that the *agency* of the Mission, which is all Christian, is still the same as it was this time last year. No proper person whom I could have employed has presented himself, and, even had any such come forward, the state of our Local Fund, on which I am made to depend, would have rendered it entirely out of my power to have entertained him. Chinnippa and Rāmā have been kept constantly moving about in the villages, reading the Scriptures, and declaring the truth as it is in Jesus. They both keep regular journals of their proceedings, which they present to me monthly, and which I have *in retentis*. Bāpū is more stationary ; he is chiefly employed in attending to the instruction of the inmates of the station poor asylum, from the funds of which he receives his salary. Shewanath is also very limited in his sphere of labour, being chiefly confined to the city and camp. Besides disposing of books and tracts, the publications of the Bombay Bible and Tract Societies, he visits the families of gentlemen to commu-

nicate the word to their servants, whenever he can find admittance. He receives his pay in part from a yearly donation sent me by a friend, and partly from the proceeds of the sales which he accomplishes. Appa and Lachú have both been employed in the Bungy's village, or Wada, where I have had a great wish to make an impression; the one takes the boys and the other the girls. The boys' school has been chiefly supported by subscriptions from the native church, with a little aid from the donation above referred to. Mr. Bárá Padmanji has acted as church treasurer, and has constantly, as well as myself, visited the school. The attendance has been small—generally not more than ten or twelve. This is accounted for by the poverty of the people, their intemperate habits, and their little desire for information. I still feel encouraged to attend to them, as we have now four church members residing among them. I am, however, thinking of removing Appa to some other situation where he may have a larger field and be more useful. The female school is also small, numbering fifteen or sixteen pupils, but they show much diligence—some even of the mothers have learned to read during the year; and two or three of the girls have expressed anxiety about their souls, and a desire to be admitted into the church. The teacher is very zealous and painstaking.

Besides superintending these labourers, and directing their operations, I am myself always, when in health, engaged in preaching the Gospel in the city and surrounding country. During the rainy months, and at other times, when it is unfitting or impossible to move about in the villages, I have abundance of occupation in Poona itself and its suburbs. I then preach on fixed days at particular places. The congregations are in general large, but more noisy and not so easily managed as those in the landward places. Still this sphere of labour must be much regarded, as our exertions in it serve to keep alive the attention of the people, especially of the young who have passed through our schools, to the saving truths they have had so often and so fervently pressed on their attention, and who, but for these public addresses, would have no means of further instruction, as but few of them ever attend any regularly appointed means of grace. On these occasions they have opportunities of stating their objections, having their difficulties removed, and being anew invited to embrace the Saviour, or to attend to more private inquiries concerning His character and grace. These meetings were held after dark, so as to suit the convenience of the young men attending office or regular work. I was generally accom-

panied to them by some of our converts and other Christian brethren, who also took part in the discussions, which, I may notice, were all in the vernacular. God willing, it is my intention to have more of these evening in-door meetings in the various localities of the city during the ensuing season.

During the fair season, from September to June, I am principally employed itinerating in the numerous villages within ten or twelve miles of Poona. My plan is, to be out from early on Tuesday till Saturday every week. Whilst thus engaged, I am often accompanied by one of the catechists, especially when in his district. He is thus comforted, and his hands are strengthened; and he, from his greater acquaintance with interesting individuals, is enabled to point them out to me, informing me of their particular state of feeling, &c. I remain a day or more in each village, as circumstances may suggest.

Having returned home on Saturday, the former part of the day is required for general business, preparing for Sabbath services, &c.; in the afternoon I am engaged with the class mentioned in last report, for the instruction of school teachers, catechists, &c., in Bible interpretation and systematic theology. For the latter I use as a text-book the Shorter Catechism. On Sabbath I have continued to have two services in Marathi for the benefit of the church.

I may here mention that during the year, in connexion with Messrs. Gardner and Stothert, I have been enabled to carry on a service, which I organized more than thirteen months ago, for the spiritual benefit of the much neglected mechanics, &c., at the railway workshops near Kandalla. One or other of us has been able generally to spend a Sabbath with them twice a month, the company gives us a free passage thither and back again, and we find the people disposed, as far as Sabbath labour on the rail can permit them to do so, to avail themselves of our services. We trust that in due time fruit to the glory of God's grace may be reaped.

The Native Church numbers 71 members in full communion.

It will be seen, by comparing the number of communicants now given with those of last report, that we have gained thirteen—we have seventy-one in place of fifty-eight. This arises chiefly from the fact, that we have had a greater number of persons joining us from other stations than have left us. Those who have joined us in this way have generally come from the sister churches in Bombay or Ahmednugger. I cannot say that with this accession our state has in any particular, except itself, been sensibly affected—we have not be-

come more wealthy, nor, I fear, have we made much progress in piety or zeal. In fact, the great body of our members are more in the position of those who take than of those who give. We are indeed happy and thankful when they by their industry support their families in a comfortable manner; none of them are, however, alimented by the mission; a few, being diseased and aged, are inmates of the Station Poor Asylum.

NAGPORE MISSION.

In the strange and sudden removal, in September last, of my late beloved colleague, the Rev. S. Hislop, the Free Church of Scotland and the Mission in Central India, of which he was the honoured founder and father, have sustained a great and irreparable loss. Ever strong in faith, the sole purpose of his heart seemed to be to serve Christ in all things. For nearly twenty years, with indefatigable zeal, patient endurance, and burning love to souls, he toiled and prayed in his Master's work, in this benighted province. Profound and universal was the grief of all classes, native and European, on hearing of his death. As a man and a missionary, he was widely known in India; being alike distinguished for eminent abilities, scientific attainments, and holy and heavenly work among the heathen, and all grades of the community. Now that he has gone to his rest and reward, we, who are left behind, in the wilderness, may ponder the solemn dealings of God with us. Surely he is saying to one and all, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh;" "Work while it is called to-day; for the night cometh when no man can work." The day alone will declare the glorious fruit of all the precious seed which our dear departed friend and father was privileged to sow in this land of spiritual sterility and death. In the members of the native church who crossed the Jordan before him, in those who are yet to pass over, and among many of his own countrymen who have sojourned in this land, he, doubtless, will own not a few as a crown of joy and rejoicing in the day of the Lord.

This sore bereavement has also deprived the mission of the presence and help of the devoted partner of him whom God has taken from us. Of her numerous, unobtrusive, but important labours, in connexion with the book depôt of the Mission, I can freely speak. In this department, for many years, she has given effective aid, and as a mission we owe her a deep debt of gratitude; but the Lord will reward her for this, and all she has done among all the native Christian families, as well as among the girls of our city school. With affectionate

and prayerful interest will she and her family be always remembered by those in this land who enjoyed the friendship and ministry of her now glorified husband.

INSTITUTION AND SCHOOLS.

Number of Anglo-Vernacular schools for males, 4 ; on the roll, 223. Do. for females, 1 ; on roll, 18.

Purely Vernacular schools for males, 4 ; on roll, 528. Do. for females, 1 ; on roll 35.

In the educational department we have had difficulties and discouragements not a few, partly owing to the fact that all our schools are open to Government inspection, but chiefly from the want of well-qualified teachers. And yet, I hesitate not to affirm that, at least in our institution, we have made decided and satisfactory progress. We are gradually obtaining a better grade of teachers, who, with effective superintendence, will do much in the way of improving the quality of education given in the purely vernacular and lower English classes. At our out-stations of Chindwara and Kampti, Mr. Baba Pandurang and Mr. V. Ramaswami have taught and superintended their respective schools during the year ; and considering the many difficulties they have had to encounter, the results are as great, perhaps, as we could reasonably expect. The latter thus hopefully writes : " Here I have a fine field to cultivate, and in which to sow the seeds of everlasting life. I find that the influence of the Bible is telling powerfully upon those young men who remain longest at school, and that many of them are accustomed to read it to their families at home." Mr. Baba, also, writes encouragingly of his work at Chindwara, but in some respects his field of labour is more trying and difficult. We send him to Chindwara as a mere temporary arrangement, to prevent the school there from becoming altogether a Government one ; and ever since we have been making efforts to secure another teacher, that Baba may be set free to itinerate among the countless towns and villages of the province, and now in this matter we hope shortly to succeed.

About a month before my late colleague was taken from us, he was requested by an influential party here to open a new vernacular school in the populous village of Sitabaldi, just behind the Residency, and an additional grant-in-aid was promised. After various efforts, a somewhat suitable house was rented on the very last day he was with us. The school was opened about the middle of September, and now numbers upwards of a hundred pupils on the roll. A girls' school was

also commenced in an adjoining house, but this I have thought advisable to discontinue till some one comes to my assistance, of which I am glad to say there is now a near prospect. Our other girls' schools—one Marathi in the Institution, under the care of Mrs. Hislop, till her departure for Europe; and the other connected with our English school in Sitabaldi, under Mrs. Cooper,—have gone on making pleasing progress. Let the Ladies' Society send us a grant, and we promise, by God's blessing, to make a good use of it in the way of female education.

NATIVE CHURCH.

Communicants,—Sitabaldi, 27; Kampti, 29; total, 56.

The cases of those admitted into the Church on a profession of their faith, have already been described in communications sent home. The Lord has been giving us tokens of His presence and power which we desire to acknowledge with devout gratitude and praise. Several souls are still in a hopeful state of enquiry, and we are watching for them. All our native and English services in Nagpore, Sitabaldi, and Kampti have been maintained during the year. The Presbyterians of H. M. 1st Royals, and Royal Artillery, Kampti, with a considerable number of other residents, form a very respectable congregation there on the Sabbath morning; and at Sitabaldi our place of worship is very well filled in the evenings. Indeed our fourteen meetings have all been very encouragingly attended during the bygone year.

When it is remembered that the missionaries and preachers, besides conducting all these meetings, labour four or five hours daily in school (Saturday excepted,) it will be seen how urgent is our need for help.

EVANGELISTIC OPERATIONS.

In consequence of our afflicted circumstances I have not been able to make any evangelistic tour this year; but Pahad Sing, in addition to his labours in the school, has continued his weekly visits to the villages in the vicinity of Nagpore. We earnestly long to be able to do more in the way of proclaiming the glorious gospel among the villages far and near. The province is large; and with one or two missionaries whose main strength and time must be given to our schools, it is impossible to do very much in this department. But if we, as a mission, are to keep pace with the times, now that Government is casting its net-work of schools all over the province, we must seek more than ever to disseminate a knowledge of the gospel by means of preaching, the circulation of the Word, and the publications of the invaluable auxiliaries to the Tract

Society. Were our staff of labourers strong enough, a European missionary, with native assistants, might itinerate for four months, or even a longer period every year, on this very important work.

Last year Anand Sing was enrolled as a student of divinity; and this year his class-fellow, Samuel, a promising young lad, upwards of sixteen years of age, and eldest son of a Christian widow, has come forward and offered himself to the work of the Lord in connexion with the mission. It is gratifying to know that this woman and her family of two sons and two daughters, about seven or eight years ago, were intrusted to the guardianship of my late colleague by the husband while on his deathbed.

The only other matter to which I need allude in this retrospective glance of our work is the little Orphanage under our care. The members of it are five little boys and three girls, from one-and-a-half to seven years of age. Of four of the former each two are brothers, respectively of Gond and Brahmanic parentage; and were sent at different times to the care of Mr. and Mrs. Hislop. The fifth boy was committed to our charge a few weeks ago by a gentleman who supports him. Of the girls two are Christian, whose mother is alive, but not at the station, and are partially maintained by her. The third is a child of one-and-a-half years old, lately brought in from the district. She was found lying under a tree by the roadside near to the dead body of a man who was supposed to be her father but of whom no one could give any account. They all live in our compound, and to afford them accommodation I am building, at my own expense, two more out-houses. That the Lord may prosper us in this and every other good work is the simple but earnest desire of our heart.

II.—*Official Correspondence on a Law of Divorce for India.*

From the HON'BLE A. EDEN; Secretary to the Government of Bengal, to Secretary to the Government of India,—(No. 2128 T, dated the 9th August, 1864.)

In forwarding the accompanying copy of a letter from the Secretary to the Calcutta Missionary Conference, dated the 29th ultimo, I am directed to convey the Lieutenant-Governor's earnest recommendation that the question of passing a Law of Divorce for India may receive the early attention of His Excellency the Governor-General in Council.

2. I am to observe that there is a special urgency for the measure as regards Native Christians, or rather converts, in order to meet the frequent case of a Hindu or Muhammadan who, having been married to a wife of his own religious persuasion, becomes a Christian, and whose wife, in consequence, refuses to live with him, and in fact deserts him. The case of a married Hindu or Muhammadan woman who becomes a Christian, and is, consequently, deserted by her husband, though less frequent, is one which equally requires a remedy.

3. It has been thought that, both by Hindu and Muhammadan Law, the fact of conversion to another faith, whether of husband or wife, involves dissolution of marriage; but the law upon this point seems to be so uncertain that no Christian Minister or Marriage Registrar will take upon himself the risk of marrying either a male or a female convert, who has a Hindu or Muhammadan wife still living, to another person, and even if he were to do so, the validity of the marriage and the legitimacy of its issue would be uncertain.

4. It is uncertain, too, whether a Hindu or Muhammadan wife whose husband has become a Christian, and who wishes, in consequence, to separate from him can legally do so; or whether she can marry again during his lifetime. No difficulty of this sort arises in the converse case, as a plurality of wives is allowed both by the Hindu and by the Muhammadan Law.

5. The burden which lies upon the Government to give relief in such cases, as well as in those of adultery and cruelty, is aggravated, as the Reverend Dr. Mullens remarks, by the act of the Legislature itself; for whereas before Act XXV. of 1864 was passed, the Missionaries, in the absence of any definite Law on the subject, took upon themselves to marry converts whose wives or husbands had deserted them, or had committed adultery, they are now precluded from so doing.

6. His Honor, therefore, trusts that the Government of India, considering the urgency of the matter, as represented by the Secretary to the Missionary Conference, and the number of persons whose interests are involved, will take early steps to pass a Law to legalize all such marriages as have already been performed, and to permit of their being legally contracted hereafter.

From the Reverend DR. MULLENS, Secretary to the Calcutta Missionary Conference, to the Secretary to the Government of Bengal,—(dated the 29th July, 1864.)

I have been requested by the Calcutta Conference of Missionaries once more to invite the attention of the Lieutenant-

Governor of Bengal to the important question of divorce among Native Christians. His Honor is aware that it has been under the discussion of the Government for a long period, that various attempts have been made to place it on a sound footing, but that the difficulties by which it is beset have not yet been successfully overcome. His Honor is also aware that, in the absence of clear Statute Law for India, many Missionaries, forced to take up cases of adultery and desertion, have followed the New Testament Rule alone as their guide, and, after due enquiry, have felt free to marry again innocent parties who have suffered wrong at the hands of others.

2. Since the New Marriage Act came into operation, such a course has been rendered impracticable,—it being now illegal to perform the marriage ceremony in the case of any person who has a husband or wife living, however degraded be their character, however faithless they have been to their marriage vows. His Honor justly pointed out to the Legislative Council that this Law must press very hardy upon all parties who have a claim to divorce, and yet, in the absence of a Divorce Law, are unable to secure it; and I am directed by the Missionary Conference specially to offer to His Honor their warmest thanks for having so forcibly pressed the matter on the attention of the Imperial Legislative Council. As His Honor anticipated, that pressure is being very deeply felt, not only within his jurisdiction, but in all other parts of India and Burmah where converts are numerous, and a large number of letters has been received by Missionaries in Calcutta dwelling upon the hardship in strong terms, and urging efforts for its removal.

3. The Conference, therefore, desire me to request that His Honor will continue to keep this great question in mind, and that on any fitting occasion he will again urge its settlement, both on the Executive Council of the Governor-General by a preparation of a Law, and on the Legislature by the enactment of a Law which will give the long needed relief.

From E. C. BAYLEY, Esq., Secretary to the Government of India, to the Secretary to the Government of Bengal,—(No. 2390, dated the 29th August, 1864.)

I am directed to acknowledge the receipt of your letter No. 2128 T, dated 9th instant, and enclosure, relative to the passing of a Law of Divorce for India.

2. The Governor-General in Council requests me to assure His Honor the Lieutenant-Governor that the subject is one

which has for some time past engaged his anxious attention, and that His Excellency in Council is fully aware that its importance has greatly increased since the passing of the Christian Marriage Act.

3. The Lieutenant-Governor doubtless perceives that the subject divides itself into two branches. In the first place, a Law of Divorce and judicial separation is required which shall be applicable to all Christians in India alike, European and Native. Any Court in India which may be empowered to administer this Law ought obviously to have its jurisdiction adjusted as closely as possible to the jurisdiction of the Court of matrimonial causes in England.

4. The Governor-General in Council desires me to state that a Bill to constitute a matrimonial Court in India was, as the Lieutenant-Governor will no doubt recollect, introduced by Mr. Maine into the Council of the Governor-General for making Laws and Regulations towards the end of 1862. Grave doubts, however, arose as to the competency of the Indian Legislature to deal completely and satisfactorily with the subject, for, while there was no question of its power to provide for the dissolution of marriages contracted in India, its power to make similar provision with respect to marriages contracted in England was by no means equally clear. It was avowedly on the ground of this legal difficulty that the Bill was postponed by the framer.

5. Her Majesty's Government, on being referred to, admitted the gravity of the difficulty, and were of opinion that it would be for the English Parliament to remove it by Legislation. The Governor-General in Council is at present unaware whether any enactment having this object was passed by Parliament in the session which has just expired, but should such legislation be long delayed, it may be a consideration whether the Indian Legislature should not be moved to pass a matrimonial law confined to the limits of its undoubted powers. At the same time any partial legislation on such a subject would obviously be in the highest degree unsatisfactory.

6. The largest part of your letter refers, His Excellency in Council observes, not to the general but to the special Law of Divorce which is called for in India. The situation of native converts to Christianity whose unconverted wives persistently refuse, on religious grounds, to co-habit with them presents one of the most embarrassing problems with which the Indian Government has to grapple. It was for a long time hoped that the question, if untouched by the Legislature, would solve itself through the voluntary return, after a while, of the wives

of converts to the company of their husbands, but though these hopes have not been altogether disappointed, the evils resulting from this position of Christian converts have only been slightly mitigated. Under these circumstances the Governor-General in Council is of opinion that a measure of relief, forbidden as it is neither by divine nor by moral laws, should not be any longer withheld, and a Bill on the subject is accordingly under the consideration of the Legislative Department. It is, however, unnecessary to remind His Honor that the details of such a measure present great difficulties, and His Excellency in Council cannot therefore specify the exact time at which the Bill will be submitted to the Council for making Laws and Regulations.

III.—*Correspondence on the Charge brought against Missionaries by the Landholders' and Commercial Association.*

To J. BECKWITH, Esq., Secretary to the Landholders' and Commercial Association.

Calcutta, 3rd September, 1864.

SIR,—Some time ago a letter was addressed to the Lieutenant-Governor of Bengal, by the Committee of the Landholders' and Commercial Association, in which amongst other statements occurred the following passage. After observing that "no educated man can take part personally in the cultivation of his land," without suffering social penalties, the letter continues thus:

"His Honor the Lieutenant-Governor is also, it is believed, personally aware that, instead of counteracting this feeling, the Missionaries have unfortunately fostered it. They have been known to declare, that, to set their Christian converts to cultivate their own land by their own labour, would be to subject them to degradation."

This singular charge, grave in one aspect but in another perfectly ridiculous, is not sustained by a particle of evidence: and the Calcutta Missionary Conference feel convinced that, as applied to the body of Missionaries labouring in the Bengal Provinces (a hundred and thirty in number) it is utterly groundless. Indeed, without distinct proof, they are not prepared to believe that a doctrine so strange and self-destructive as that here advanced, viz., that a 'Native Christian is degraded by cultivating his own land by his own labour'—has

ever been openly laid down among his converts even by a single Missionary.

They cannot therefore but regret, that after the angry feelings engendered by the Indigo controversy were thought to have died away, the Committee of the Landholders' Association should have seen fit in a public document, in a manner so uncourteous, to hold up, ostensibly to the reprobation of the Lieutenant-Governor but really to his ridicule, the whole body of Missionaries residing within his jurisdiction : and they trust that, on reflection, this groundless charge may be as publicly withdrawn.

I have the honor, &c.,

JOSEPH MULLENS, D. D.

Secretary to the Calcutta Missionary Conference.

LANDHOLDERS AND COMMERCIAL ASSOCIATION,

Calcutta, 9th September, 1864.

To the Rev. JOSEPH MULLENS, D. D.

Secretary to the Calcutta Missionary Conference.

SIR,—I am directed to acknowledge receipt of your letter of the 3rd Instant, objecting to a passage in a letter lately addressed by this Association to the Government of Bengal, and concluding by expressing a trust that this groundless charge may be publicly withdrawn.

The passage objected to, and described as grave in one aspect but in another perfectly ridiculous, is the following. "His Honor the Lieutenant-Governor is also, it is believed, personally aware, that instead of counteracting this feeling, the Missionaries have unfortunately fostered it. They have been known to declare that to set their Christian converts to cultivate their own land by their own labour, would be to subject them to degradation."

On behalf of the Calcutta Missionary Conference you inform me that this charge, as applied to the whole body of Missionaries labouring in the Bengal Provinces is utterly groundless, and that without distinct proof the Conference are not prepared to believe that a doctrine so strange and self-destructive as that here advanced, viz., that a Native Christian is degraded by cultivating his own land by his own labour *has ever been openly laid down among his converts even by a single Missionary.*

The Committee desire me to say that the passage complained of was never intended to state that the Missionaries, as a whole body, had made the declaration described, and it does

not appear to them that the context can be understood to infer more than that some of them had been known to declare such a doctrine. I am further directed to observe that the disbelief expressed that any single Missionary has *ever openly laid down among his converts* that a Native Christian is degraded by cultivating his own land by his own labour, is quite compatible with the fact that such Missionary has declared that to set his Christian converts to cultivate their own land by their own labour, would be to subject them to degradation.

The Committee disclaim all intention of discourtesy or of holding up either to reprobation or ridicule the whole body of Missionaries or any of them. These gentlemen were not in their thoughts when, in elucidating a question they were discussing, they incidentally and almost necessarily mentioned a fact which they were aware was within the personal knowledge of His Honor the Lieutenant-Governor.

In describing the facts which the Committee were themselves actually aware of being within the personal knowledge of the Lieutenant-Governor, the sentence should strictly have been in the singular instead of the plural number, and they are ready, on the authority of your letter, to express their regret that the singular should not have been used instead of the plural, and their satisfaction in finding that a doctrine which they consider so objectionable is disavowed by the Missionaries as a body.

I have the honor to be, Sir,

Your most obedient Servant,

J. BECKWITH,
Secretary.

IV.—*The Cyclone.*

On the 5th of October Calcutta was visited by a Cyclone of unprecedented severity. Providentially it occurred in the day-time, and was not of long continuance; otherwise its effects, fearfully disastrous as they were, must have been appalling beyond conception. It is not necessary for us to enter into details, since they have been long ere this fully described in the newspapers. It was marked by two peculiar features: one was that the *bore* rushed in at a quarter to 2 P. M. in the form of an enormous storm wave, suddenly raising the level of the river by about ten feet, and rendering the velocity of the tidal cur-

rent irresistible. Some of the ships in port had broken from their moorings before, owing to the force of the wind; but this new element of the calamity rendered most of the rest utterly unmanageable and drove many on shore. The other peculiar feature of the storm was the singular nature of the wind. Whilst it blew steadily with fearful violence, it was also marked by irregular, but frequent gusts, or, to speak more plainly, *thumps*, resembling blows delivered with tremendous force by means of a sledge-hammer, or of a weighty iron bar of varying length. These *thumps*, we have little doubt, were discharges of electricity, and would probably at night have been lumipous, as we understand they were at Knshtia, where the storm raged at night. The facts, that metallic bodies and surfaces fared worst in the storm, and that the effects which it produced on houses, look in very many cases exactly like those of lightning, appear to bear out this view of their nature. The fury of the storm was not greater at Calcutta than in many other places. Its effects were most appalling along the lower course of the Hooghly, the coast line to the east of it, and the banks of the Mutlah. In the last named region, however, it was not so much the wind as the storm wave which proved disastrous, by flooding the country with salt-water. Along the Hooghly, more particularly along its eastern bank, and also along the coast line, but a good way inland, and again along the western bank of the Mutlah, there run high embankments, which in ordinary seasons protect the land within them from the irruption of the tides. These embankments were overtopped, and in several places broken, by the storm wave. The consequence is that for miles inland the water which covered the country before (as it usually does at this season) was tainted with salt, and has already proved destructive to the rice crop to a wide extent. But worse than this, it has also been tainted with the decomposed bodies of thousands of cattle, and many hundreds (perhaps some thousands) of human beings that were overwhelmed in the wave, thereby rendering all the water thereabouts unfit to drink. It is difficult to estimate the sufferings of the rural population—still the destruction of property does not appear to have been so absolutely complete as was at first apprehended, except just along the lines indicated above. Among those who have suffered—though not most severely—is a Native Christian population of say 4,000 souls, or more. Nearly all their houses were levelled with the ground, the greater part of their store of food, which was to have lasted them for three months longer, is lost: the clothes of many of them were buried in the ruins of their

houses, which were nearly all flooded. Most of their rustic places of worship and school-houses are destroyed. It is to be feared that the native Christians in the Krishnagur districts who are about equally numerous, have fared little better than those in the South. And yet, whilst one feels most for these Christian brethren, it is impossible to forget that their number is small in comparison with that of their heathen and Mahomedan neighbours who have suffered equally severely.

There is reason to fear that almost every mission station and every charitable institution in this part of Bengal will stand in need of very liberal aid, to enable it to repair the damage caused by the storm. This is a source of very serious concern to all who are entrusted with the charge of such stations or institutions. But we hope that the Lord will carry them through their difficulties.

Noble efforts have been put forth for the relief of the destitute; the Parsees of Bombay in particular having promised a very large sum as a contribution towards the Cyclone Relief Fund. The rich Bengalis have not come forward liberally; but we must nevertheless protest against the savage style in which they have been held up to public scorn, particularly by the *Friend of India*. Such vituperation is in many cases unjust, and probably in all cases unwise. It can do no good, and is likely to strengthen the antipathy to the English which already characterises educated Bengalis.

It would be presumptuous to attempt to point out the special sins, which called forth this awful visitation: each sufferer must consult his own conscience as to his particular case, and those who have been spared will do well to lay to heart the parable of the barren fig tree, which was reprieved not on account of any merit which it possessed, but in answer to the intercession made on its behalf by the dresser of the vineyard.

Still there are some obvious lessons taught by the event. First: How uncertain are all our earthly possessions, nay, life itself; and what folly is it to set our hearts on them, or to put our trust in them.

Secondly: How short-sighted is man with regard to the immediate future. There were very few persons who believed that there would be a cyclone till it had actually burst forth. The premonitory warnings which science is expected to receive, failed almost entirely, or, if observed, were disregarded.

Thirdly: How utterly powerless is man when the Almighty puts forth His strength even for a short space of time! During the height of the storm it was nearly all a strong man could do, if walking, to keep himself from being blown over: it was

almost impossible (unless in a sheltered position) to attempt any thing to resist the fury of the elements.

Fourthly: The storm showed clearly that it would be an easy thing for the Lord to destroy a city like Calcutta, and the whole face of the country, in a very short space of time. What a fearful thing it must be, for a man who is not reconciled with God, to fall into the hands of His Almighty Judge.

Lastly: How important, then, is it in seasons of tranquillity and prosperity to seek and secure reconciliation with God, in the way which He has appointed, through the mediation of Christ. Only thus will a man be able, like Paul, in the midst of the raging elements, to look up to God as "the God whose I am, and whom I serve."

V.—*Extracts from the Indian Report of the American Free Baptist Mission in Northern Orissæ for the year ending March, 1861.*

Almost uninterrupted health has been granted us, so that we have been able to carry out our plans of labour without material interruption; and what is still more cheering, we have been permitted to receive to the bosom of our churches a larger number than in any previous year since the commencement of the Mission.

Still, while permitted to speak of general prosperity, it becomes our painful duty to record the early decease of one who was but recently a member of our mission band. Mrs. Hallam, in company with her family, sailed from Calcutta the 6th of June last and died at sea, October 9th, leaving an infant son. "Blessed are the dead who die in the Lord," even though their bodies find repose in the bosom of the deep!

MIDNAPORE.

Missionary.—REV. O. R. BACHELER, M. D.

Itinerating.—Nearly five months have been occupied in excursions through the district. One prominent object in spending so much time away from the station was to explore the field, and ascertain the extent of our responsibilities. We have travelled over all the roads, as well as many miles of cart path, explored the country of the hill tribes, visited the Bengali and Uriya portions of the district, making an aggregate of more than 600 miles travel, preaching the Gospel of the

kingdom, and distributing tracts and Scriptures in the villages ; have visited markets, melas, festivals and fairs, too numerous to mention. We can hardly conceive of a field for missionary labour more interesting and inviting.

We have met with several inquirers of more or less promise. One professed to have been leading a Christian life for some twelve years, but had been kept from a public profession out of regard to his family. Another was anxious to be baptized, but the storm of persecution that was raised when his inclination became known was more than he, in his weakness, could bear. A third had been studying Christianity for several years, and came to us with the expectation of being baptized, but we have sent him away to study the cross, in which important element of Christianity he seemed to be deficient.

The Santals.—Nearly twenty years ago desultory efforts were commenced to interest the Santals, in the neighbourhood of Jellalore, on the subject of Christianity, which year after year assumed a more definite and persistent form. A boarding school for Santal boys was established by Mr. Phillips, the missionary at that station, which continued in operation with varying prospects for several years, and was afterwards combined with the Uriya boarding school. As the fruits of these early efforts we have had three native preachers, two of them now deceased, several substantial church members, and a number of nominal Christians.

Mr. Phillips was arduously engaged for some years in reducing their language to a definite form, during which time he prepared and published a grammar and vocabulary, three elementary reading books : and translated the Four Gospels, one of which, Matthew, was printed. His departure for America in 1854 was the occasion of the partial suspension of this interesting department.

On re-occupying Midnapore last year, it was the earnest wish of our Society that the Santals should receive a prominent share of our attention. In seeking to meet this desire, we have entered upon the work with such means as we could command. The Santal native preacher was released from the Uriya department, and with an assistant was located here last July, for the purpose of itinerating among the Santal villages. Their business has been primarily to teach Christianity, and secondarily to seek to establish schools. The first village school was commenced in August, about twelve miles north of Midnapore, taught by a Christian Santal. This excited great interest, and soon petitions came in from other sections for similar schools. During our exploring tours in the cold season we endeavoured

to select prominent localities along the borders of the Santal country, a distance of more than fifty miles.

At these prominent points we have now six schools at intervals of about ten miles, and shall probably open one or two more. A strong excitement prevails among the Santals on the subject of education, and we have only been able to respond to a few of the requests that have come in for schools, for the want of the means to support them. A leading Santal in the northern portion of the district attempted to bribe Dula, in order to secure his influence for the location of a school in his village. He has the school without the payment of the bribe.

We are endeavouring to sustain these schools from funds secured in this country, and thus far have succeeded. J. A. Clark, Esq. of Chattargunj defrays the expense of a school in his neighbourhood. I. Macmillan, Esq. has generously subscribed Rs. 15 per month. These with some few other donations have thus far met the expense.

These schools are of a very rustic character. Only one as yet has a house. The monthly expense, aside from superintendence, will not for the present exceed five Rupees each.

At first we supposed we should be under the necessity of depending upon our Christian community for teachers, and our supply was very limited, but on searching through the country we have found several young men capable of teaching, some of whom have been taught in Bengali schools, and others in our school at Jellalore. The instruction is purely in Santal, and we design to employ none but Santals as teachers.

We very much need a boarding school here for the purpose of training teachers, and have had repeated applications from young men and boys to be received into such an institution, but we have been under the necessity of rejecting these applications for the want of funds. We are erecting a building however, for this purpose, and quite recently two ladies in America have pledged the support of a boy each. These have been received, and now constitute, we hope, the nucleus of a boarding school. By embracing manual labour to some extent, we think such students may be supported for about two Rupees per month each.

Our prospects among this interesting people seem highly encouraging. The native preacher has been very hospitably received, and in proclaiming the precepts of the Gospel has secured the earnest interest of the people generally.

Dispensary.—We are glad to be able to report under this head once more. Although located in the midst of hospitals, dispensaries, doctors and quacks in sufficient variety and abun-

dance, we have still found occasion for the practice of the healing art. We rejoice in this from the fact that there are no circumstances in life where the distinctive and practical features of Christianity are so clearly marked as by the side of the sick and the dying. Primitive Christianity embraced the ministering to the physical as well as the spiritual wants of mankind.

Christ was a physician to the body as well as the soul; the apostles were practical physicians; Luke was a "beloved physician," and beloved we suppose because he was a physician,—and why should our Christianity differ from theirs?

We accept this then as an important auxiliary to our more direct missionary work, and rejoice in the influence it secures. We have found it necessary, however, to modify our plan of former years to meet local circumstances. A purely charitable dispensary we could not sustain, hence we have adopted the plan of requiring payment for medicines from such as are able, while the poor are treated gratuitously.

From one to two hours of the morning have been devoted to such patients as might be able to attend either in person or by proxy, and frequent visits have been made to such as required attendance at their homes. A native doctor is constantly employed, and the proceeds have been sufficient to meet all expenses. We have great pleasure in acknowledging a donation of Rs. 100 from several native gentlemen of the place, as a testimony of their sympathy with, and appreciation of, these operations.

We would here bear testimony to the very commendable philanthropy of two native gentlemen of the place, one of whom we have repeatedly met at the bed side of cholera patients, watching with anxious solicitude the progress of the fatal disease, and ministering with his own hands to the wants of the dying; and another, high in social position, and in connection with a laborious Government appointment, visiting the houses of the poor and discharging the offices both of physician and nurse. All honour to such—who, breaking away from the social prejudices of their race, are ready to devote themselves to the good of mankind. In our experience of years among the sick and dying of this land, these cases stand unparalleled, and we regard them as among the unmistakable indications that the long night of heathenism is to have its day.

JELLASORE.

Girls' Asylum: Miss CRAWFORD's Report.

The members of this Institution have great cause to be grateful for the blessings of the past year. Although we are thirty miles from any physician, no very severe case of illness has distressed us, and the girls have had less inclination to gossip and more of a mind to work and study than formerly. In October last two of the girls and a Santal widow who lives with them were baptized, after having given satisfactory evidence of a change of heart.

Near the last of February two more precious ones were received. It was interesting to watch the progress of piety in those young hearts.

Some on being convicted by the Spirit, appeared to make a full surrender without much delay. The second daughter of our lamented Rama, was one of this class. Others disputed the ground with the enemy inch by inch. One, naturally talented and very proud, after having indulged a hope and maintained a life of prayer for months, fell into the sin of lying and deception. After this, she was a long time in despair. She said the Lord *knew* just how wicked she had been, and there was no more hope. Probably she had not loathed self sufficiently before. Now she can say "salvation is all of grace, not of works."

Four have been married during the year, two of whom have gone to Midnapore, and another to Santipore to reside. These are members of the church and will, it is hoped, in their new sphere adorn their profession.

The present number in the asylum is twenty-eight, and we usually have six or eight day-scholars. The daughter of Rev. B. L. Singh is also here to be educated in English.

There is a small band of native Christians including 12 communicants at Midnapore, and another, including 13 communicants, partly at Jellasure, and partly at Santipore.

BALASORE.

Missionary,—REV. A. MILLER.

The position of the native church in India is worthy of a second thought. She is the standard by which the thinking metaphysical Hindu measures and weighs the merits and demerits of Christianity. It is a mistake to suppose the missionary is that standard. It is true he is looked up to by the native Christians as the model Christian, and rightly so. But in the eyes of the unconverted Hindú he appears to be what

he really is, a foreigner, an exotic, who is expected to bear strange and extraordinary fruit. But no such peculiarities are attached to their Christian countrymen. Consequently when they discover those pure and noble Christian excellencies never to be found in the Hindu or Muhammadan, however highly educated, they are not only silenced but are led to reflect on the comparative worthlessness of their own musty and crumbling systems. Thus it is that the church becomes like an illuminated "city set on a hill."

She not only cannot be hid but constantly radiates volumes of holy light down into the deepest ravines and across the broadest empires of superstition, the inhabitants of which behold her grandeur, are attracted to her, take refuge in her, and become shining component parts of her.

The members of the Balasore church (numbering 38 communicants) have not yet attained to the high and holy standard of "perfect men and women in Christ Jesus," nevertheless, we humbly trust a goodly number of them are making pleasing progress in that direction. Sectional feuds and bickerings, (an accursed legacy bequeathed to the infant native church by heathenism), have grown "beautifully less," indeed almost disappeared from our borders, while a spirit of peace and harmony, and love, has proportionably increased. The preaching of the Gospel and the ordinances of the church have been attended to with the strictest regularity. In our feeble efforts in the pulpit, as well as in our general pastoral intercourse with the membership we have endeavoured to arouse them to a sense of their individual responsibility as "lights of the world," and repositories of divine truth, to be used with skill and energy for the salvation of their idolatrous countrymen. And we are happy to report in a few cases at least favourable symptoms occasionally developed into action.

Spontaneous benevolence forms no part of the unconverted Asiatic's composition. On the contrary selfishness, supreme selfishness, is the warp and woof of his nature. Hence the difficulty of elevating even the convert to a respectable standard of benevolence and self-sacrifice, for Christ's sake and the salvation of their fellow-men. But we are not without hope and encouragement. The idea that each member in the church of Christ, however poor or illiterate, can, and ought to be, a co-worker with God in the salvation of the world, seems new to them. Nevertheless they are studying it, drinking into its spirit, and practising it.

One or two facts illustrative of this may not be out of place. While itinerating in the district during the past cold season,

we pitched our tent within two miles of the residence of a good old Christian woman, named Rani, or *Queen*, one of the Rev. J. Phillips' converts. She heard of our arrival and could not resist the temptation to visit us. She said she had come for a fresh supply of tracts, as those she had received from Jellasure were all distributed. We furnished her with what we had to spare, with one of which she seemed greatly delighted. It was Christ's Sermon on the Mount, paraphrased. After reading a few pages of it she took her seat, or rather squatted down in close proximity to our tent and commenced to chant it. Of course this soon secured a congregation, each one as he came squatted down before her and listened with evident satisfaction, and astonishment too, at hearing a woman read and sing, for none of the Hindu women except prostitutes, and those recently reached by "Bible women" in the zenanas know how to read. After Rani had chanted a few stanzas she proceeded to expound them in such a manner that proved she was not a novice in the art. This poor old woman did not know her alphabet when she broke caste, and came to Jellasure. Now she reads, sings, and speaks Uriya, Bengali and Hindustani. All her leisure hours, and they are many, are thus spent in trying to enlighten and save the heathen around her. Who will venture to predict the result of this obscure and feeble individual's labours?

Again, the whole church have by vote adopted the tithe system, *i. e.* giving one-tenth of their entire income to the cause of missions. A few carry out this resolution with rigid fidelity, while others, on account of their poverty, shrink from it, which is not to be wondered at. The wonder is rather that any carry it out.

The Industrial School.—Shortly after our arrival in the country, a little more than four years ago we were led to wonder at the entire absence of tradesmen in the Christian community, but soon discovered the difficulty. It was not that the missionaries were unconscious of the state of things in their midst, but there were no funds for a mechanical department. Then we were, in our extremity, driven to God's throne in prayer for help. We prayed the Lord to give us the means to establish an "industrial school" where our boys might learn to be men. He heard our poor prayers, sent the money: and we have the school. We have said that God sent the money. Let us describe the channel through which it came. In June 1863 we learned that owing to the dreadful war, still raging in America, the rate of exchange on remittances to London was 62 per cent. This alarmed all; the missionaries very much.

Rev. Mr. Hallam went home "for a season" to relieve the finances at home, while those who remained resolved to avail themselves of a clause in the regulations of the Society, making provision for such emergencies, and engage in secular employment with the view of supporting themselves and their native preachers, in the event of their home resources failing. We succeeded in getting employment as Government Arbitrator, for a few months. In the mean time our salaries came in from America uncurtailed. How our hearts swelled with gratitude to all our Christian friends in America, but especially to the noble few who stood at the helm, during that storm, and who now stand, for alas it is raging still, who ran hither and thither, and begged and borrowed and sacrificed to meet our necessities. Shortly after the arrival of the remittance, we received from Govt. Rs. 387 for services rendered as Arbitrator. Here was the answer to our prayers in hard cash. We at once proceeded to lay it out to the best advantage. There was a nice plot of ground, a garden full of fruit trees for sale, close by, with an old rum-shop on it. We bought the garden, pulled down the rum-shop and erected on its site a vastly superior "institution," called a "blacksmith's shop."

Opposite to it is the carpenter's shop. We have got a few tools, but need more. We have a small stock of material, but require more. There is a good mechanic in each department over the boys, three of whom are learning blacksmithing, four carpentering, and one tailoring. Besides the orphan boys two intelligent and active lads from the Christian village are learning carpentering in the "industrial," and like the others are making very pleasing progress.

Mitrapore (Friendville)—Is a new and interesting Christian village pleasantly situated at the base of the Nil Ghiries, (*Blue Mountains*) about eight miles in a westerly direction from Balasore. The origin of this village is due mainly to the efforts of Rev. R. Cooley, now in America. There is naturally a strong tendency to idleness and babuism among young Asiatics generally, but especially among native Christian school-boys. They would like to study English, wear a semi-Anglo garb, and be considered a peculiar people, a caste above manual labour. Mr. Cooley saw this, and to correct it as far as possible, he secured by interminable lease, from the Nil Ghiric Raja, a quantity of land for agricultural purposes, and a site for a village. After many long lectures to the school-boys on the sublimity of a farmer's independence, and the dignity of manual labour, he succeeded in transferring a goodly number of young Balasorians to Mitrapore: some of whom succeeded and some

failed. But the general prosperity of the village has gone steadily on. There is a fine brick bungalow in it which does credit to Brethren Cooley and Smith. The bungalow has served the two-fold purpose of chapel and residence for the missionaries when there on duty. There is also a well of excellent water there, which is quite a desideratum in India, and especially in a mountainous, rocky place like Mitrapore. It cost much money and labour. And what is vastly better than either well or bungalow, or even both, the people have over them a faithful earnest native preacher, "who watches for souls as one who must give account." As an evidence of this good man's interest in his people, and an illustration of the simplicity of *young Christianity* in India, we will venture to relate the following incident. When out in the district last cold season, according to custom prayer-meeting was conducted in the tent on Sabbath morning. All the native preachers and Christian servants were present. All were earnest in their supplications at a throne of grace, but none so earnest as Kamal, our Mitrapore friend. Some striking things were asked for in prayer; one that a church of God might be erected just where the tent then stood; but none, to our mind so striking as those asked by him. The introductory of his prayer was something like this. "O Lord, do this morning remember my dear shepherdless flock, that I have left behind at Mitrapore. Be around them like a wall of fire and protect them from all their enemies. Dwell in their midst to comfort, cheer and enlighten them; constrain them to love and serve Thee, and restrain them from doing anything to grieve Thee. And, O Lord, keep them on this Thy holy day from shooting rabbits, squirrels, and partridges in the jungle with their bows and arrows." The earnestness with which these last words were uttered showed that he was not a stranger to their besetting sins. His "flock" consists of six families, numbering about 25 souls altogether. Many of them are poor and weak, and need great care and much encouragement.

During the past year, a nice little school-house has been added to their comforts. The teacher is an energetic young man, a member of the church. He superintended the erection of the building, and then canvassed the Hindu villages for pupils, and succeeded in getting a few. But the prejudices against a Christian school are still strong in that neighbourhood. We had the pleasure of being present when this little "institution," was opened. There was no learned essay read on the occasion, no thrilling speeches made, yet it was very interesting to us and would, we doubt not, have proved equally so to many others.

Please to look into our new school-house. It is about 30 feet in length by 20 in width. The walls are two feet thick, of solid mud. The floor also is mud. The rafters are made of bamboos, and the roof of straw. A capital roof it is too.

Now for the students. Here they come! a merry little group of ten, male and female: aged from 8 to 3 years, all nearly naked, and really seem as though clothes would be a nuisance and disfigurement to them. European missionaries at least, can soon flatter themselves into a sort of belief that their little black skins are a kind of oriental satin, and then they are so much cooler in it than they would be in real satin. This is their first day at school and they are in high glee. Each little aspirant for literary honours is armed with a chalk pencil, four inches long, which is the entire furniture of the infant school. With this in their hand they all squat down like so many frogs on the mud floor, for there are no chairs, and on the floor they write, for there are no slates. The little black fingers are clutched around the big pencil: something is going to happen: and it does. After a vigorous nervous move or two, up, down, right, left and round, appears the first letter of their strange alphabet: and a genial smile, exhibiting some nice little pearly teeth lights up the mud walls and assures us that slates, pens, ink, paper, books, maps, &c., &c. will soon be peddled there to feed hungry and growing intellect. Dear friends, please not to forget the Mitrapore school in your prayers and contributions.

Religious Intelligence.

1.—DEPARTURE OF MISSIONARIES.

We have to record the departure from India, in impaired health, but with a hope of returning, of the Rev. Mr. PIERCE and family, of the American Methodist Episcopal Mission.

2.—PROPOSED WEEK OF SPECIAL PRAYER THROUGHOUT THE WORLD. JANUARY 1—8, 1865.

The time has again arrived to invite Christians of all countries to make arrangements for observing a Week of Special and United Prayer at the beginning of the coming year.

Few movements of the Church of Christ have been more owned and honoured of the Lord than these Annual Seasons of united supplication. The Evan-

gical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professedly Christian; these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the throne of grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10.

"I will that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, January 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday, January 2.—Thanksgiving for Blessings upon Individuals, Nations, and Churches; together with Confession of Sins.

Tuesday, January 3.—Pastors, Teachers, Evangelists, and Missionaries.

Wednesday, January 4.—The Children of Christian Parents, Congregations, and Schools.

Thursday, January 5.—Sunday-Schools, and all actively engaged in Christian Work.

Friday, January 6.—The Abolition of Slavery and Cessation of War.

Saturday, January 7.—The Christian Church: For increased Holiness, Activity, and Harmony among its several Sections.

Sunday, January 8.—Sermons: The Visible Unity of the "Church"—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John xvii. 21.

JAMES DAVIS, } Secretaries of the British Branch
HERMANN SCHMETTAU, } of the Evangelical Alliance.

THE PANTHEISTIC ASPECT OF CHRISTIANITY

It is still a matter of pure conjecture whether the religious belief of primitive man was really monotheistic, polytheistic or henotheistic. From the available evidence one may conclude what was the belief of one of the earliest groups of men, but at the same time it may not be possible to determine definitely that such a group represents man at the very first stage of his existence. Thus it is not possible to state with certitude what was the earliest belief of man. However, in spite of such uncertainty, from the investigations already made, it may fairly be stated that monotheism was not the primitive creed of the human race. Some authors point to the history of the Persians in support of the contention that monotheism formed the earliest belief of mankind, as they believed in one God or Ormuz. But it should be noted that though this belief, mentioned in the Zendavesta, may be called monotheistic, there is no positive proof that it was the faith of these same people, before their migration into Persia, when they formed a part of the Aryan race. Max Müller thinks that the Zoroastrians were inhabitants of northern India, before their departure for Persia, and that they started westward, during the Vedic period, can be proved as conclusively as that the inhabitants of Messilia started for Greece. In his opinion it was probably some schism which brought about this exodus. I think the schism may have been due to their refusal to worship the Deity in a polytheistic form, which was then being introduced by their contemporaries in India, or perhaps to their desire to establish their new-found monotheistic faith, amidst the free surroundings of a new country.

There seems to be a general consensus of opinion that the Vedas have a greater antiquity than the Zendavesta. Dr. Haug is very explicit on this point. He says. "In the *Gathas*, which are the oldest part of the Zendavesta, we find the Zoroastrians

alluding to an old revelation (Yas. XLV, 6) and praising the wisdom of *Saoshyants Atharvas*, the fire priests (Yas. XLVI, 3, XLVIII, 12). He exhorts his party to respect and revere the *Angra* (Yas. XLVIII, 15), that is the *Angiras* of the Vedic hymns, who formed one of the most celebrated priestly families of the ancient Aryans." Thus the reference in the Zendavesta to the Atharva Veda would prove that the former is of a later origin than the latter, which is generally supposed to be the latest of the Vedas. Moreover it is stated in the book *Namah-Zaradusht* that Vyas went to Persia to hold a religious discussion with Zoroaster, and that the latter was told by Ahura Mazda that a very wise Brahman, named Vyas, the like of whom was scarcely to be found in the whole world, would come from India. These facts amply prove that the author of the latest Vedas was at least a contemporary of Zoroaster.

The uncertainty as to the exact nature of the Vedic worship will be apparent from a few quotations from the Vedas. There are many expressions to be met with which convey an idea of monotheism and the following passages may be cited in support of this view.

"I, O Man, lived before the whole universe came into existence. I am the lord of all. I am the eternal cause of the whole creation—Let all people look up to me alone as children to their parents." (Rig Veda, X. 48.)

"By one supreme ruler is this universe pervaded, even every world in the whole circle of Nature. He is the true God." (Yajur Veda, XL. 1.)

Passages like these would seem to establish the fact of the currency of a monotheistic belief in the Vedic times in India, some authors hold, on the evidence of the Rig Veda, namely,

इन्द्र मित्रं वरुणमग्निसाधुरथो दिव्यः स सुपर्णो गरुट्मान् ।

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

or, that, when several deities are mentioned in the Vedic hymns, one God is in truth worshipped, under different names, and

therefore the Vedic idea of God cannot be correctly characterised as polytheistic.

If the worshippers had been merely content to call God by many names their argument might have been tenable, as these names appear to define the qualities of the one supreme Person, *e.g.*, in Sanskrit **इन्द्रः** derivatively means 'the glorious,' **मित्रः** 'the friendly,' **वरुणः** 'the greatest and best,' and **अग्निः** 'the adorable,' etc. But the Vedic worshippers were not content to call God by different names only, but they also conceived the Deity as so many different personalities, each with a separate history and special functions. This cannot properly be termed a monotheistic form of worship.

It should, however, be remembered that the transition of thought from monotheism to pantheism and *vice versa* is an easy and natural process. As soon as the monotheist recognises the unity of God with the universe, his worship takes the form of pantheism. On the contrary, when the pantheist realises that there is but one Reality behind all existence, he is apt to conclude that all existence is God. So the apparent confusion in the Vedas between these schools of thought really represents the mental pictures of the people of that age, at different stages of their religious experience.

The assertion that monotheism was the first form of man's faith towards God cannot be upheld unless one is prepared to admit that God actually informed primitive man that he was the only God in the universe. But it cannot be seriously maintained that, at the earliest period of human history, such a revelation was ever made. In fact, such a theory is contrary to human experience about the working of the spirit of God in man, which progresses in his mind *pari passu* with its growth in intelligence. So if God's plan is to bring his children gradually into a fuller light of truth, then the prevalence of polytheism, and even idolatry, in the early history of mankind appears not to have been much blameworthy, in as much as all these must have originated from one primary desire of men to

seek after God and worship him. The Vedic worshippers of the forces of Nature and the idolaters of later ages are not to be ruthlessly condemned for conceiving God after their own imaginations, but they should rather be credited with the religious feeling, in their time, above their fellows, who were not able to detect anything Divine in the world. If their imaginations borrowed the materials of God from the sense-world it was better than denying his existence hidden from the senses and the reason which explains the sense-perceptions. So to these grand pioneers of religion the world owes the deliverance of the "hidden God." In Nature he was found rather than his existence denied. So if the former imagined gods in the various phenomena of Nature, and the latter taking the materials from the sense-world made images for their worship, in a spirit of reverence, they thought the gods were like the beings they met in the sense-world, and God smiled at their act as an earthly father would smile at that of his little children.

Though in the Vedas polytheism is found to be the prevalent form of worship, one notices a vague but irresistible conception of a pervading unity gradually asserting itself. Did not the Aryan worshippers imagine that in the phenomena of Nature they were actually beholding the outer manifestations of the Deity? I think that the majestic hymn of the Yajur Veda beginning with

“**हिरण्यगर्भः समवर्त्तत्यागे भूतस्यजातः पतिरेक आसीत् ।**

स दाधार पृथ्वीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥”

consisting of nine other stanzas and ending with the same refrain, “**कस्मै देवाय हविषा विधेम**,” the true interpretation of which has been a matter of long-standing discussion among oriental scholars, records but the natural outburst of the Aryan worshipper's feeling, when at the dawn of a new light within his heart, he doubted, for the first time, whether his old form of polytheistic worship was right. *Jajnavalka*, the great, in his commentary on this hymn, in *Satapatha Brahmana*, interprets

the word "कस्मै" thus: "तस्मै कस्मै प्रजापतये" (or to God), for प्रजापतिवै कः, (or the terms प्रजापतिः and कः are identical in meaning).

This seems to be an unnatural and forced interpretation, for it not only sacrifices grammar but also distorts the meaning of the context, as the refrain plainly shows the doubt of the author of the hymn, as to who should be the object of his worship—God or others? But if it be taken in its literal and plain sense it records, I think, the newly enlightened state of mind of the Aryan worshipper, with its conception of the unity of God and of the need of modifying his form of worship accordingly. And probably this radical change in religious views brought about the split which led a part of the Aryan race settled in India, to move out into Persia and establish a new form of worship there.

The actual manner in which the transition from polytheism to monotheism took place, among primitive mankind, cannot now be clearly traced. It seems, however, plausible to suppose that, at the very first stage of human existence, the primitive man must have been struck by the natural phenomena around him. His first thoughts in the presence of the powers and the beauties of Nature, must have been those of admiration mingled with awe; and actuated by the desire of self-preservation, he naturally sought to avert dire visitations by such mighty manifestations. Gradually, the feeling of reverence became permanent in him, and his mind instinctively turned towards the authors of these phenomena.

Thus in the Vedas, perhaps the oldest of the religious scriptures of the world, we find the Aryans worshipping the various forces of nature, though the relative positions of the gods continue to change in the minds of the worshippers. The cycle of the seasons, ushering in changes in the scenery provided an opportunity for a corresponding change in their religious feelings. At one time a god, at the back of a particular natural phenomenon, becomes supreme over the rest; and at another time, another god, at the back of another natural

phenomenon, takes the position of the former. And also, at times, the identity of the different gods is felt in their minds. At a later age may not the Aryan devotee have thought that the powers of Nature, his gods, after all though appearing diverse and separate, were mysteriously related to one another or even were really one? When subsequently the worshipper's advanced thought led him to imagine the universe to be the one Reality, he began to believe that the God behind the natural phenomena must also be One. It would not be unreasonable to conclude that similar development in religious thought took place in other races of mankind, for after all "One touch of nature maketh the whole world kin."

It is a relief to find that if the venerable Vedic sages were engaged in their days in theological pursuits, they were simply content to realise the conception of the Deity as to what it is like and what it is not, instead of trying to analyse its ingredients by disquisitions that

"distinguish and divide

A hair 'twixt south and south-west side."

And if they failed to arrive at a finality with respect to the exact nature of God, it need cause no wonder, as after centuries of thought and discussion man has not yet reached a definite knowledge about many fundamental questions even regarding himself or mind or matter. As to theology, we find that even in religions which are known to be founded on the belief in a personal God, such as Christianity and Brahmanism, there are expressions which betray the idea of an impersonal Deity, e.g., "God is Love," "सत्यं ज्ञानमनन्तं ब्रह्म," etc. So with regard to a final solution of the question as to what God really is, we are not nearer to a definite answer than our ancestors were. The great Athenian spoke well when he said, "All that we know is that nothing can be known."

Coming now to a brief investigation of the primitive beliefs of the Jewish people, some authors are of opinion that in the

Old Testament monotheism is presented as the belief of the first man. But nowhere in it it seems to be clearly stated that God taught him that there was only one God. It is, of course, asserted in the Bible that God created the heaven and the earth, but there is no mention that Adam was instructed to that effect. Adam knew God only through his outward works, but whether his idea of him was polytheistic, pantheistic, henotheistic, monotheistic or anthropomorphic, is not definitely known.

The early Jewish belief is supposed to have been a monotheistic one; and Abraham, the founder of the Jewish tribe, an offshoot of the Semitic race, is said to have propagated it. Nothing, however, is known as to what his son Isaac did actually believe; but there is sufficient evidence to show that in the family of his grandson Jacob idolatry was not altogether unknown. After him, the uncontradicted evidence of Jewish history shows that the Jewish people, now and again, reverted to idolatrous practices. It is significant that even while Moses was in intimate conversation with Jehovah, receiving from him instructions as to law and the constitution of society, an ungraven image was set up for worship, as a ban had been placed on graven images. And indications are not wanting which show that from the time of the Judges to the end of the prophetic age, the Jews were constantly forsaking Jehovah and going astray after other gods. Throughout the books of the Prophets there runs a continuous wail of the jealous Jehovah, bitterly lamenting the fact that his chosen people were going away from him to serve other gods, like Baal, Moloch, etc. So that one feels inclined to conclude that though monotheism was the theoretical form of worship among the Jews, the practice was otherwise. In this discrepancy between theory and practice, we can see the great difficulty the Jews experienced in getting rid of the old Semitic instinct which was far from monotheistic. Renan's belief to the contrary, the statement that a monotheistic instinct was peculiar

to the Semitic race, has again and again been convincingly refuted.

In the Jewish Cabbala, which aims at interpreting the hidden meaning of the Old Testament, and the authorship of which is ascribed to the angel Razael, the God-appointed teacher of Adam, it is stated that the creation is a manifestation of the concealed God. Therefore, creation must be eternal, since non-existence can never become existence. In this thought one sees a wonderful approximation to Brahmanic philosophy, “**नामावा विद्यते भावः ।**” According to the Vedantic philosophy there is no distinction between the soul of God and that of man, and there is no distinction between God and living entities, except what lies between the tree and its stem, branches, leaves and flowers.

Philo the ancient Jewish religious philosopher's explanation of creation savours equally of pantheism. According to him, the world is but the emanation of the Logos, which in its turn is the thought and the emanation of God. The conclusion, then, that forces itself into one's mind is that throughout the ancient Jewish thought and philosophy, there runs a very strong current of pantheism.

I then come to study Christian thought and philosophy. My aim is to call the attention of the reader to what appears as the pantheistic aspect of Christian belief. I am not unmindful of the fact that Christian writers have not seldom emphasised God's transcendence; but my object here is to elicit the evidence which would point to a pantheistic conception. So if my expressions appear over-emphasised, and perhaps even one-sided, at times, the reader will understand that I am aiming at the presentation of only one aspect of Christianity. My conclusions cannot be expected to be sharp like those of a dogma of authority, but I shall endeavour to show that they are worthy of the serious consideration of the student of religion, for their reasonableness. I am conscious of the streaks of sentimentality, at times, evident in my writing,

for which my subject is primarily responsible for stimulating my feeling. But I hope it will not interfere with the judgment of the reader, as I shall show that Christian scripture has established such a strong presumption in favour of pantheism that it cannot be altogether exorcised from Christianity: any attempt at its expulsion, of what has made it a live religion, will make it one of the book only.

To begin with, in Christian belief God or rather his Logos has become incarnated in the world, and in it are all things. It is also believed that the union of man with God will be consummated, some day, when through Christ the *summum Conum* of his redemptive work will have been accomplished in the world. Here the picture presented of Christ, to man's dull senses—the visible representation of God who is invisible—has a distinct pantheistic background.

In view of my aim, as set forth before, let me gather together the thoughts of some of the leading thinkers of Christianity on this subject. According to Dionysius, the Areopagite, who is said to have been converted by St. Paul, and afterwards became Bishop of Athens, there is a Universal Being, consisting of all grades of existences, from God down to the lowest creatures. God permeates all existences and he has called them to be the co-sharers of his existence, in different degrees, according to their respective capacities. The Divinity of Christ is both the cause and complement of all things, and within it all things are embraced and comprehended. This reminds one of the remarkable allegory in the *Bhagavat Gita* in which Krishna is represented as the '*Virat-Purush*' or the Stupendous Being, in which all existences have their being.

Justin Martyr, a famous early Christian father, thinks that as God is one being, he could not reveal himself to man except through some visible object. The cause of Christ's existence being God, and the cause of creation being Christ, as stated in St John's Gospel, the world and God must equally be one and

identical, as the effect is nothing but the manifestation of its cause, 'कारणस्यैव संस्थानं कार्यम्'

According to Hippolytus, an ecclesiastical writer of the first half of the third century A. D., a solitary existence for God cannot really be conceived, as he could never be without the word or wisdom. Therefore, all was in him and he was himself the all.

Tertutulian, one of the greatest writers in the Church of the West after Augustine, maintains that unlike man, God is both visible and invisible. He is in all places, in whom is every place and who is in no place—a distinctly pantheistic teaching.

Origen, perhaps the greatest theologian of the third century A.D., thinks that God is one, but Logos, "the Word of God made flesh" which proceeds from the Father, is many. The time will come when we all will be the sons of God, and as the only-begotten one is Divine, by reason of sharing the Divine nature with the Father, so God will be all-in-all.

Augustine, the greatest theologian of the Latin Church, says, that God as the creative substance is diffused everywhere, and but for his presence in creation everything will cease to exist. In some of his writings may be noticed a pantheistic vein of thought, which he could not declare openly for fear of clashing with the prevailing theology of his time.

The teaching of Athanasius, who fathered the present creed of the Catholic church, may be summed up in one sentence, "God became man in Christ, so that through Christ man may be made God"—an idea which is palpably pantheistic.

In the Mediæval age the leading thinkers were seriously perplexed with the problem of creation which offers an insuperable difficulty in all theistic systems. Thomas Aquinas, though anxious to separate God from his creation, was conscious that theology demanded that such separation should be, in some measure, abandoned, and so, contrary to the professed design of his writings, he betrayed a desire to bridge over the chasm.

"...him the eternity of creation cannot be refuted.

So he had to declare that the theory of a creation *in tempore*, though opposed to reason, can only be an object of faith. Duns Scotus, the *doctor subtilis*, says, that matter is but another form of spirit, and goes on to call God the materialised principle of all things. God, then, must be found, in some way, in all things. Roscellin, the founder of Nominalism, denies the existence of parts as separate existences from the whole. Servitus, whose philosophical views were in opposition to the ecclesiastical dogma of the Trinity, but which were like those of the early Fathers, says, "God is one and indivisible. He created the world out of himself—of his substance and essence. He actuates all things and is projected alike into Christ and man." According to St. Jerome "God is interfused and circumfused both within and without the world." Sinesius, Bishop of Ptolemais, says, that a fragment of God descended into matter. It is the one in the midst of all plurality. It is God that appears and God that is hidden.

John Tauler, a favourite with the German Reformers, maintains that God lives in man and that for this reason the annihilation of self is advantageous, in as much as man thereby returns completely to God, the origin of his existence. This sounds very much like the Buddhistic *Nirvana*. The author of the mystic book 'Theologia Germanica' is at one with Tauler. "The self must, in submission to eternal Goodness, be done away with in order to secure its complete emancipation." "The Perfect is that Being who has comprehended and included all things in himself, and in whom all things have their substance, for he is the substance of all things." William Law, a Cambridge divine, thinks that what is not God is an emanation of God. He is all-in-all; everything is in him, and men are the partakers of his nature.

According to Descartes, the founder of modern Idealism, man is finite. There must be one who is the complement of man's being—the infinity of his finitude, the perfection of his imperfection. There exists an Infinite being, and there exists

an infinite universe, and these two infinities must meet at a certain point. God is immanent in the universe. In the opinion of Spinoza, the material is only phenomenal, and its reality is only God. His being is distributed throughout all the different grades of the finite creation. For Fichte, who did not believe in a personal God, lest he should be compelled to ascribe limitation to the Absolute and the Infinite, Divine existence is only pure thought, and beyond that man knows of no other kind of existence. God is not in man only, but he is in all nature. Frederic Robertson says that the world is but the Deity manifested—God shown to the senses. According to Emerson, Empedocles was right in considering himself as God. The imperfect man in adoring the Deity worships only his perfect self. This reminds one of an incident in the *Devī Sūkta* of the Rig Veda, where it is stated that Vak, the daughter of Amrīshtha *rishi*, in singing hymns for adoring God, happened to sing hymns in her own adoration. According to Renan, some have limited and lessened God by excluding from him everything which is not considered his own self. Dr. Caird thinks that the finite spirit, considered by itself and not as a correlate of the Infinite spirit, is a mere abstraction. All finite existences must, therefore, be referred to an organic whole in which both the finite and the Infinite would be united. In his opinion the God of Christianity cannot be considered as a numerical unit.

(To be continued)

G. C. GHOSH

205/CAL/R/2



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Bharati.

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